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Ver. 8. *And what Nation is there so great, that hath Statutes and Judgments so righteous, as all this Law which I set before you this Day?*] The true Greatness of a Nation (it appears by this and the foregoing Verse) consists in the sincere Worship of GOD, and in the upright Administration of Justice. Both which were so provided for by the Divine Laws among the *Jews*, that no Nation could compare with them, or was really so great as they were: For though their Country was but small, and they were often oppressed by several cruel Enemies, who desired their Extirpation; yet they recovered themselves, and kept their Laws in their worst Condition (when commonly they best observed them): Insomuch that, as a very Learned Person of our own Church, long ago, observed, after so many Changes and Alterations as there were in their State, from better to worse, and back again; after so many Victories got by them over others, and so many Captivities of their Persons, and Desolations of their Country, as others had wrought, *they continued still one and the same People*, governed by the same Laws, under several great and potent Monarchies, the successive Rise and Fall of *Three* of which they were preserved to behold; and in their declining State, able to stand out a great while against the *Fourth*, the mightiest that ever was on Earth, and that when this Monarchy was in its full Strength; this is a plain Demonstration of the Truth of these Words of *Moses*, That no Nation was so great as they. See *Dr. Jackson's* first Book upon the Creed, Chap. xxi.

Maimonides observes, That the Word *Zaddikim*, which we translate *Righteous*, signifies as much as *equal* and *proportionate*: Such, saith he, were all these Laws of GOD; in which there was no Excess, by the Prescription of long Pilgrimages, or severe Fastings; nor any Defect, which might open the Window to any Vice, or make them careless in the Practice of Virtue. *More Nevochim*, P. II. cap. 39.

Ver. 9. *Only take heed to thyself, and keep thy Soul diligently, lest thou forget the Things which thou hast seen, &c.*] Their only Danger was, lest they should grow careless and unmindful of all the wonderful Things that GOD had done for them: Which he therefore exhorts them to think of frequently, and to keep in Memory, and lay to Heart; so that they might preserve

the Sense of them as long as they lived, and likewise teach all Posterity to be mindful of them.

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When the LORD said unto me, Gather me the People together,] Unto the Foot of Mount Sinai; where they stood at such a Distance from it as GOD prescribed, *Exod. xix. 10, 11, 12, 13.*

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That they may learn to fear me, all the Days that they shall live upon the Earth, &c.] For those Words which they heard were pronounced in so terrible a Manner, as to make them dread to offend his Majesty, and to instruct their Children to stand in Awe of him.

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And the Mountain burnt with Fire] *Exod. xix. 16, 18.*

Unto the Midst of Heaven, &c.] Into the Middle of the Air, which is frequently called *Heaven* in Scripture; as the *Fowls of Heaven* are the Fowls of the Air: But whether the Fire flamed up precisely into the very Midst of the lower Region of the Air, or only a great Height, is not material; either Way the Expression is proper enough.

Ver. 12. *And the LORD spake unto you out of the Midst of the Fire:*] *Exod. xix. 20. xx. 1, 22.*

Ye heard the Voice of the Words,] *Exod. xx. 19.*

But saw no Similitude,] Though sometimes the Divine Majesty seems to have appeared in a visible Shape, (*Dan. vii. 9, 10.*) yet when he came to give them his Law, he would not appear in the Figure of a Man, or any other Thing, that might seem to represent him to their outward Senses, or their Imagination: For it had been dangerous then to manifest himself under any Resemblance, when he forbade them to make any Resemblance of him. They would have thought, he forbade them to make any other Resemblance, but that wherein he shewed himself to them; in which they would have concluded, it was lawful to represent him.

Only ye heard a Voice.] From hence some of the *Jews* would gather, that the People only heard the Sound of GOD's Words, when he spake the *Ten Commandments*; but not the Distinction of the Sound, so as to understand the Sense of what he said. Thus *Maimonides*, in his *More Nevochim*, P. II. cap. 32. Which is manifestly false, as appears from *ver. 10*, and *13.* and *Exod. xx. 22.* For therefore the Day wherein he spake to them in *Horeb* was so remarkable, as never to be forgotten; because he made them hear his Words, so that they might learn to fear him, &c. For though he did not appear in the Likeness of any Thing to them, yet he vouchsafed to speak to them plainly in their own Language, that they might be instructed in their Duty; both which were to keep them from Idolatry. He did not let them see any

rupted, as the *Jews* themselves have done; altho' they were their mortal Enemies, and have been exposed to all the Changes and Revolutions that can befall a Nation during the Interval of Two thousand and Four hundred Years. Thus the most Learned Dr. *Alix* observes, in his *Reflections upon the Four last Books of Moses*, p. 144. And I do not see, why the Perfection of the Scripture, without the Oral Law of the *Jews*, should not be thought to be established by these Words, as another learned Person (*Josh. Wagenfeil*) understands them in his *Confut. Carminis Lipmanni*, p. 585. Yet, as the forenamed *Chiskuni* notes, it does not seem reasonable to conclude from hence, that they were prohibited to add any Constitutions, as a Hedge and Fence to the Law; or as an Explication of it, when the Sense was doubtful. See Mr. *Thorndike*, in his *Rights of the Church in a Christian State*, p. 180, &c.

That ye may keep the Commandments of the LORD your GOD, which I command you.] This justifies the Explication I gave of the foregoing Words, as respecting all GOD's Laws; and xii. 32. makes it more plain. And indeed, GOD being their Law-giver, it was the highest Presumption to make any Alteration in any of his Laws.

Ver. 3. *Your Eyes have seen what the LORD did, because of Baal-Peor,*] How he cut off Twenty-four thousand by a Plague, and by the Hand of Justice, who had been guilty of Idolatry by the Enticements of the *Midianitish* Women, *Numb. xxv. 5, 9.* Which seems to be a Reason, why they should take a special Care about the Worship of GOD; that nothing were done contrary to the Laws he had ordained concerning it.

For all the Men that followed Baal-Peor, the LORD thy GOD hath destroyed them from among you.] The Judges put to Death all those that they knew to be guilty; and the Hand of GOD found out all the rest; so that there was not a Man of them left, who was not swept away by the Pestilence.

Ver. 4. *But ye that did cleave unto the LORD,*] Did not depart from his Worship, but bewailed the Apostasy of some of their Brethren, *Numb. xxv. 6.*

Are alive every one of you this Day.] A singular Providence watched over them, to preserve them in such good Health, that not one in so many Thousands was dead since that Time. Nor in the War with the *Midianites*, wherein they slew all the Males, did they lose so much as one Man, *Numb. xxxi. 7, 49.*

Ver. 5. *Behold, I have taught you Statutes and Judgments,*] Verse 1.

Even as the LORD my GOD commanded me,] Sincerely and uprightly, without adding any Thing of myself, or diminishing any Thing that he said.

That ye should do so in the Land whither ye go to possess it.] To be the Rule of your Life, when ye come into the Land of *Canaan*.

Ver. 6. *Keep therefore, and do them; for this is your Wisdom and your Understanding, in the Sight of the Nations,*] It is your Interest to observe them, as you will soon find by Experience; which will teach you, that it is not only the wisest Course in itself, but will get you the Reputation

of being a wise People among all your Neighbours.

Which shall bear all these Statutes;] There being Mention before (*ver. 1, 5.*) of *Judgments*, as well as *Statutes*, and here only of the latter. *Abarbinel* thence infers, That even those Laws, which depended wholly upon the Will and Pleasure of GOD, and for which they could give no Reason, (for such they understood by *Chukkim*,) would procure them very great Honour, if they were carefully observed. For the Nations, seeing how wonderfully they prospered, would be apt to impute it to these extraordinary Prescriptions which they followed; just, saith he, as a Physician, who cures desperate Diseases, by some small trifling Remedies, (as they seem to others) is highly applauded for the Profoundness of his Knowledge and Wisdom. But *Maimonides* takes this Word *Statutes* to comprehend all the Laws of GOD; and undertakes to shew that all the *Six hundred and thirteen* Precepts, have a wise End in them, for the Profit and Benefit of those that observe them; either to beget some wholesome Opinion in their Mind, or to pull out some perverse one; either to institute some good Order, or to take away Iniquity, &c. See *More Nevochim*, P. III. cap. 31.

And say, Surely this great Nation is a wise and understanding People.] Who continued in Safety, Liberty, and Prosperity, abounding with all manner of Blessings, while they continued all to go up to worship one GOD sincerely at one Place, at certain Set-times, as if the whole Nation was but one Family. All the rest of their Laws, also were admirably fitted to unite them unto GOD, and one to another; and consequently, to make them appear a wise People in the Eyes of other Nations; whose Writers have not only highly magnified *Moses*, but their Lawgivers have transcribed several of his Laws into their own Constitutions. This appears by the old *Attick* Laws, and those of the *Twelve Tables*, as many Learned Men have observed; nay, the Oracle, reported by *Porphyrus*, in *Eusebius's Præparatio Evangelica*, lib. ix. cap. 10. thus extols this Nation:

Μᾶνοι Καλδαῖοι σοφίαν λάχον, ἥδ' αὖτ' Ἑβραῖοι
Αὐτογένεθλον Ἀνακτα σεβάζομενοι Θεὸν αἰνῶς.

The Chaldæans and the Hebrews (who came from *Chaldæa*) *are the only wise People, who worship GOD, the Eternal King, in a pure Manner.* And the Oracle of *Apollo Clarius*, recorded by *Macrobius*, lib. i. *Saturnal. cap. 18.* is no less remarkable:

Φράζεο τῶν πάντων ὕπατον Θεὸν ἑμμεν Ἰάω.

Acknowledge Jao (so they pronounced the Name *JEHOVAH*) *to be the highest God of all.* For, though *Macrobius* fancied the Sun to be here called *Ἰάω*, (no Body can tell why;) yet *Diodorus Siculus* acknowledges *Ἰάω* to be the GOD, from whom *Moses* pretended to have his Laws, i. e. *JEHOVAH*.

Ver. 7. *For what Nation is there so great, who hath GOD so nigh unto them, as the LORD our GOD is in all Things that we call upon him for?*]

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Shape, that they might not make any Image of him, to worship it, or him by it, after the Manner of the Heathens; but he let them hear his Voice, that they might not go and worship any other Gods, which the Heathens pretended spake to them.

Ver. 13. *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments;*] These were the principal Laws which they covenanted with him to observe, though afterwards he added others, *after the Tenor of which he made a Covenant with them, Exod. xxxiv. 27.*

And he wrote them upon two Tables of Stone.] Exod. xxiv. 12. xxxiv. 28.

Ver. 14. *And the LORD commanded me, at that Time, to teach you Statutes and Judgments, that ye might do them in the Land whither ye go over to possess it.]* This doth not signify, that they themselves did not hear the *Ten Words* from Mount Sinai, but were taught them by *Moses* (as *Maimonides* fancies in the forenamed Place); for it plainly relates to the rest of the Laws, which *God* immediately after gave him, (*Exod. xxi. xxii. xxiii.*) It being their own Desire, that *God* would speak to them no more by himself, but communicate the rest of his Will by *Moses*, *Exod. xx. 19.* And accordingly he told the People *all the Words of the LORD, and all the Judgments*, which he delivered to him, *Exod. xxiv. 3.*

All this will appear more plainly from the next Chapter of this Book, *ver. 22, &c.*

It is a mere Imagination of those *Jews*, who take the *Statutes and Judgments* here mentioned for their *Oral Law*, as *Aben Ezra*, *R. Solomon*, *R. Bechai*, and others do, upon this Place; who say, That when *God* gave *Moses* the written Law, he expounded it to him: Which Exposition he delivered to *Joshua*, and he to the *LXX Elders*, &c. so that it came down to them in a successive Tradition.

Ver. 15. *Take ye therefore good heed unto yourselves, (for ye saw no Manner of Similitude on the Day that the LORD spake unto you in Horeb, out of the Midst of the Fire)]* He gives them a special Caution about this, because the Nations of the World were so prone to make Images of their Gods; which he expressly forbids in the Second Commandment. Upon this Text the present *Jews* ground the Third Article of their Faith, which is, that *God* is incorporeal.

Ver. 16. *Left ye corrupt yourselves,]* By worshipping any Thing but *God* himself alone; unto whom they being espoused, the giving Divine Worship unto any Thing else, was such a Corruption as Adultery is in a married Woman.

And make you a graven Image, the Similitude of any Figure,] See the Second Commandment, *Exod. xx. 3, 4.*

The Likeness of Male or Female,] The Representation of *God* in Human Shape is first forbidden, because it was most common among the Heathens. Therefore I cannot think this relates to the *Egyptian* Worship, who honoured Oxen as sacred to *Osiris*, and Cows as sacred to *Isis*. Unto which *Mr. Selden* thinks the *LXX* had respect, when they translated these Words, *Ὁμοιωμα ἀνδρὶν ἢ θηρίοις.* *De Diis Syris, Syntag. i. cap. 4.*

Ver. 17. *The Likeness of any Beast that is on the Earth, &c.]* The Word *Or* is to be here supplied, and in all that follows, in this Manner: *Or the Likeness of any Beast that is on the Earth; or the Likeness of any winged Fowl that flyeth in the Air:* Where *Col-tzippor Canaph*, which we translate, *and winged Fowl*, signifies all *Birds* and *Insects* that fly in the Air: For in the Shape of such Creatures also the Heathen represented their Gods, or some of their Qualities: For not only Oxen were sacred to *Apis*, and Rams to *Jupiter Ammon*, but Hawks and Eagles, and even Beetles to other Deities.

Ver. 18. *The Likeness of any Thing that creepeth on the Ground,]* Nothing was more common among the Heathen, than the Worship of Serpents.

The Likeness of any Fish that is in the Waters, &c.] The famous *Dagon*, whom the *Philistines* worshipped, was a Fish with an Human Face, Hands, and Feet. Certain it is, the *Syrians* worshipped a Fish, as *Cicero* tells us, in his third Book of the Nature of the Gods, *Syri Piscem venerantur*: Which *Mr. Selden* thinks, relates to the famous Goddess *Atargatis*; which is a Word made out of the *Hebrew*, *Addir-dag*, i. e. magnificent, or potent Fish. See *De Diis Syris, Syntag. ii. cap. 2.* The *Egyptians* were famous in After-times for worshipping all Sorts of Animals; and if one could find they were so in the Days of *Moses*, it might be assigned as the most probable Reason of his cautioning the *Israelites* against these Things so particularly, they being lately come out of *Egypt*.

Ver. 19. *And lest thou lift up thine Eyes unto Heaven,]* From hence, I believe, that common Speech among the *Arabians* was derived, *Take heed how thou gazest on the Splendor of the Stars:* Which is in the first Century of *Arabick Proverbs*, set forth by *Erpenius*, (*Prov. xxviii.*) who saith he knew not what to make of it: But I take it to be a Caveat against Idolatry, to which the ancient *Arabians* were addicted.

And when thou seest the Sun, and the Moon, and the Stars, even all the Host of Heaven,] The most ancient Idolatry of all other, seems to have been the Worship of the Sun, and the rest of the Heavenly Bodies, which began among the *Chaldeans*: For there is not any God, or Goddess, among the ancient *Gentiles*, but hath a respect to the Sun, or the Moon, as *Gisbertus Cuperus* hath very plainly demonstrated, in his *Harpocrates*, p. 87, &c. 108, &c. And a very learned Man of our own hath lately said a great deal on the same Subject. See *Appendix to the Antiquity of Palmyra*, cap. iv. by *Mr. A. Seller*. And *Maimon. More Nevoch. P. III. cap. 30.*

Shouldst be driven to worship them, and serve them.] Drawn in, enticed, and deceived, (as *Onkelos*, and the *LXX* translate it) either by the Instigation of some evil Genius, or Admiration of their Splendor, or Imitation of other Nations, or a vain Opinion that some Divinity inhabits such illustrious Bodies, or out of a Sense of the Benefits Mankind receive by them: For the chief Philosophers themselves were led by their weak Reasonings into this Error, as appears even by *Plato*, who saith, it is most just that the Heaven should be worshipped with all the Gods and Demons, and that we should

τι ὅν τε ἡ εὐχαιὶ διαφέρειν τὸ αὐτῷ, &c. as he speaks in his *Epinomis*. See *Eusebius*, in his *Præpar. Evang. lib. xiii. cap. 18.* where he shews how much better the *Hebrews* speak in this Matter; and quotes some Words of *Plato*, out of a Work of his not now extant, for the Explication of these Words of *Moses*. And to make this Idolatry seem more reasonable, some of the Philosophers asserted the Sun to be indued with Understanding; and therefore is called by *Proclus*, Πνεῦς νοητῆ βασιλεὺς, the intellectual Fire, to distinguish it from other Fires, which are without Understanding: And from thence, in one of the Coins of *Caracalla*, there is, over the Sun surrounded with Rays, the Word PROVIDENTIA. In short, the World had been so long settled in this Worship, that it was no easy Matter, when the Son of GOD came, to root it out: for the *Essenes* (the best Sect among the *Jews*) seem to have had a Taint of this Superstition, as *Josephus* represents them, *lib. ii. de Bello Judaico, cap. 7.* Some indeed excuse them, as if they only admired the Sun, as the most excellent Work of GOD, which they expressed by some kind of Adoration: but *Josephus* expressly tells us, That early in the Morning, they directed to him Πάσεις τινὰς εὐχαίς, as if they beseeched him to rise. And this stuck still in the Minds of some who professed Christianity, particularly the Followers of *Basilides*, and the *Manichees*, who called the Sun and Moon by the Name of Gods; and, sometimes called the Sun, CHRIST, as *Theodoret* tells us, *lib. i. cap. 26.* And *Epiphanius* and *St. Austin* say the same in more Places than one. No Wonder therefore, that *Julian* the Apostate should say, that GOD produced, Ἐξ ἑαυτοῦ Ἡλίου Θεὸν μέγιστον πάντα ὁμοιον αὐτῷ, Out of himself the Sun, the greatest God, in all Things like unto himself: for which he quotes *Plato*, in his famous Oration in Praise of the Sun; where he saith, The same Sun hath filled the Heaven with innumerable other Gods, Page 146. Ὅλῃ ἐργάνῃ Θεῶν ἐστὶν ἡ ὅλη πάλαια, the whole Heaven is full of Gods from the Sun.

Which the LORD thy GOD hath divided unto all Nations under the whole Heaven;] The Sense is very plain, That all Nations under Heaven have the Benefit of the Sun, Moon, and Stars, as well as the *Jews*; who were therefore to worship him alone, who is the LORD of them all, and hath made them to be Ministers unto us.

This King *Solomon* saw, and yet he could not stick to it, but fell into the vain Fancy of the Generality of the *Jews*, that GOD hath distributed the Nations of the World under the Government of several Stars, which Stars are under the Government of Angels; but the *Jews* under the Government of GOD alone, and not subject to any Planet. Which hath no Foundation at all; much less can we think that GOD appointed the Nations of the World to worship the heavenly Host, lest they should be Atheists, as *Clemens Alexandrinus* and *Justin Martyr* fancy from this Place; unless they mean, that GOD for their Sins delivered them up to this Impiety; which several great Men since have thought to be the true Meaning of these Words: for there are no such Words found in the LXX, as they alledge, Ὅλῃ δ' ἐχέτωσαν Κύριος ὁ Θεὸς σου.

There is one who takes the Word *Chalak*, which we translate *Divide*, to signify the *Blandish*, and makes this the Sense, That GOD places these great Luminaries in the Heavens, to invite and allure all Nations to admire and adore him, the Creator of them. And indeed, in the Conjugation which the *Hebrews* call *Hiphil*, this Word doth signify to *soften* and *smooth*, and consequently to allure; but it never signifies so in that they call *Kal*.

Maimonides makes the Sense of *Moses's* Argument to be thus: GOD hath made the Sun and Moon to be Ministers; not to be worshipped; according to that, *Gen. i. 18.* Which made the *Psalmist* so particularly call upon all the heavenly Bodies to praise the LORD, *Psal. cxlviii. More Nevoch. P. ii. cap. 5.*

Ver. 20. But the LORD hath taken you, and brought you forth out of the Iron Furnace, &c.] This is a Phrase used also by *Solomon*, *1 Kings viii. 51.* and by *Jeremiah xi. 4.* to express the most cruel Servitude; wherein GOD suffered them to be tried, as Metals are in a Furnace of Iron, red hot: for he doth not allude to their making of Bricks, (as some imagine) which were not wrought in an Iron Furnace.

To be unto him a People of Inheritance, as ye are this Day.] These were two powerful Arguments to induce them to be obedient: That they were not only delivered from the hardest Slavery; but now made GOD's peculiar People, (see *Exod. xix. 5*) whom he had purchased for his Inheritance, *i. e.* to be his People for ever.

From this Verse, *Sir John Marsham* gathers, that *Moses* had respect, in the foregoing Verses, to the *Egyptian* Superstition; as if he had said, *Excusso servitutis jugo, etiam excutienda sunt Egypti Bdelumyria*, having shaken off the *Egyptian* Yoke, they were also to shake off their abominable Idols. For the invisible GOD is not to be worshipped by Images or Symbols. So that, when he forbids them, *ver. 16. to make a graven Image, the Similitude of any Figure, the Likeness of Male and Female*, he thinks *Moses* hath respect to the *Boves utriusque sexus sacri*, the sacred Beeves of both Kinds; the Males to *Osiris*, the Females to *Isis*. And he mentions the *Likeness of any Beast that is in Earth*, *ver. 17.* because all the *Egyptians* worshipped not only the Creatures before-mentioned, but *Canem & Felem*, a Dog and a Cat: The *Thebans* and *Saitæ* worshipped Sheep; the *Mendesians* a Goat; and others of them, Wolves and Lions. And he adds, *The Likeness of any winged Fowl that flieth in the Air*; because the *Egyptians* worshipped an Hawk; and the Bird called *Ibis*; and the *Thebans* an Eagle. In *ver. 18.* he mentions the *Similitude of any Thing that creepeth upon the Ground*; because about *Thebes*, Serpents were sacred to *Jupiter*: and the *Likeness of any Fish that is in the Waters*; because all *Egypt* worshipped certain Fishes, and some of them the Crocodile, and the Hippopotamus. And as for the Sun, Moon, and Stars, *ver. 19.* the Worship of them was common to the *Egyptians* with all other Nations. All this he justifies out of good Authors; and it might pass for Truth, had we any Certainty, that the *Egyptians*, in the Time of *Moses*, were as foolish as they were in the Time of *Herodotus*: see *Seculum ix. sect. de Idololatria*.

Ver. 21. *Furthermore (or rather, But) the LORD was angry with me for your Sakes,*] He remembers this again, (tho' he had mentioned it twice before, i. 37. iii. 26.) that they might be more deeply sensible of the Danger of offending GOD, since such a Man as he was excluded from the good Land for one single Fault. Or hereby he would magnify the Goodness of GOD to them, who, tho' great Offenders, had a Privilege granted to them, which was denied him.

And swear that I should not go over Jordan, &c.] He only told him so at the first, Numb. xx. 12. but upon Moses's importunate Intreaty, that he would revoke the Sentence, (of which we read in the foregoing Chapter of this Book) it seems he silenced him, by confirming his Threatning with an Oath.

Ver. 22. *But I must die in this Land, I must not go over Jordan:*] See Numb. xxvii. 12, 13, 14. His frequent Repetition of this, shews how near it went to his Heart. *But ye shall go over, and possess that good Land.* GOD's Promise to them, he would have them think, was as irrevocable as his Threatning against him.

Ver. 23. *Take heed unto yourselves, lest ye forget the Covenant of the LORD your GOD, which he made with you, and make you a graven Image, &c.*] For this was the principal Thing in the Covenant, That they should worship him alone. Which is the Reason it is so often repeated, and was, immediately after the Delivery of the Law from Mount Sinai, mentioned alone, as if it was the only Thing that he had said unto them, Exod. xx. 22, 23. *Ye have not seen that I have talked with you from Heaven: Ye shall not make with me Gods of Silver; neither shall ye make unto you Gods of Gold.*

Ver. 24. *For the LORD thy GOD is a consuming Fire,*] So he appeared upon the Mount, when he delivered his Laws from thence in flaming Fire, Exod. xxiv. 17. The learned Huetius thinks, that from these Words of Moses, the ancient Persians took up the Worship of Fire; at first, only as a Resemblance of GOD, or a Symbol of him, (as Maximus Tyrius saith, Dissert. xviii.) but afterwards, as GOD himself, Demonstr. Evangel. p. 94.

Even a jealous GOD;] Who cannot endure any Rival in your Affection: see Exod. xx. 5. These were two awakening Arguments to keep them from Idolatry; that GOD cannot endure it, and will be very terrible in his Punishment of it.

Ver. 25. *When thou shalt beget Children, and Childrens Children, and shalt have remained long in the Land,*] When they were very much multiplied, and had been long settled in the Possession of the Land of Canaan.

And shall corrupt yourselves,] By the Worship of other Gods.

And make a graven Image, or the Likeness of any Thing,] Which he had strictly prohibited, and solemnly cautioned them to beware of, Ver. 23.

And shalt do Evil in the Sight of the LORD thy GOD, to provoke him to Anger;] By imitating the idolatrous Customs of other Nations.

Ver. 26. *I call Heaven and Earth to witness against you this Day,*] A solemn kind of Asseveration; that as surely as the Heaven and Earth shall endure, they should utterly perish.

That ye shall soon utterly perish from off the Land, whereunto you go, &c.] As soon as the Measure of your Iniquity is filled up, ye shall speedily be destroyed without Remedy. Which the Hebrews refer to the Captivity by Salmanezar and Nebuchadnezzar, after they had been almost Eight hundred Years in this Country; and so might be said, *to have remained long in the Land.*

Ver. 27. *And the LORD shall scatter you among the Nations,*] See Levit. xxvi. 33.

And ye shall be left few in Number among the Heathen, &c.] See Levit. xxvi. 22.

Ver. 28. *And there ye shall serve Gods, the Work of Mens Hands, Wood and Stone,*] The Idols of the Heathen: to the Worship of which he threatens to abandon them, as a Punishment for their Apostasy from GOD. And the Heathen sometime compelled them to worship their Gods, as we read in the Third of Daniel.

Which neither see, nor hear, nor eat, nor smell;] This is a Description of the most stupid Idolatry, to which they should be delivered, if they fell from GOD: see Numb. xxi. 29.

Ver. 29. *But if from thence thou shalt seek thy LORD thy GOD,*] When they were scattered among the Heathen, ver. 27.

Thou shalt find him, if thou seek him with all thy Heart, and all thy Soul.] If they then repented sincerely, and became unfeigned Worshippers of the LORD their GOD alone, he promises them Forgiveness.

Ver. 30. *When thou art in Tribulation, and all these Things are come upon thee,*] In great Distress, by the Execution of the foregoing Threatnings.

Even in the latter Days,] In future Times, or in their most declining State. The Jews themselves apply to this present State, wherein they are now, and have been many Years; as appears by the ancient Nitzacon, set forth lately by Wagenfeil, p. 254. where he saith, the whole Nation must repent, before GOD send Deliverance unto them.

If thou turn to the LORD thy GOD, and shalt be obedient unto his Voice;] The great End of Punishment was to convert them, and make them more observant of GOD's Commands.

Ver. 31. *For the LORD thy GOD is a merciful GOD;*] See Exod. xxxiv. 6, 7. Numb. xiv. 17, 18.

He will not forsake thee, neither destroy thee, &c.] He promises not to cast them off, nor destroy them utterly, (tho' they were utterly thrown out of their Land, ver. 26.) but restore them to his Favour, according to the Covenant made with their Fathers, and confirmed by an Oath, Gen. xvii. 19. xxii. 16, 17. See Levit. xxvi. 44, 45.

Ver. 32. *For ask now of the Days that are past, which were before thee, since the Day that GOD created Man upon the Earth, &c.*] Turn over the Annals of the whole World, from one End of it to the other, ever since it was made, and search whether thou canst find any Thing like to that which GOD hath done for you. Which R. Isaack thus glosses in his Munimen Fidei, (lately set forth by Wagenfeil, p. 103.) *From the Creation of the World, till their going out of Egypt, there were passed Two thousand Four hundred and Forty-eight Years; and yet, in all that long Tract of Time, there never were seen or heard in any Part of the World such prodigious Miracles as were wrought to bring them*

them out of Egypt; and afterward, in leading them through the Red-sea, raining Manna on them; and the Appearance of the divine Majesty at Mount Sinai, &c.

Ver. 33. Did ever People hear the Voice of God speaking out of the Midst of the Fire, as thou hast heard, and live? Here was a double, or rather triple Prodigy, never heard of before, that God should speak to them audibly and distinctly, so long as to inform them in their Duty towards himself and one another; and this out of the Midst of devouring Flames, and without the least Hurt to any one of them, *Exod. xx. 18. xxiv. 17.*

Ver. 34. Or hath God assayed to go and take him a Nation from the Midst of another Nation,] Another Wonder, never before heard of! that God, by two Men alone, Moses and Aaron, should demand the Delivery of a Nation, under the Power of another Nation, far greater and stronger than themselves, and effect it also by no other Means but such as here follow:

By Temptations,] This Word may be thought to signify the grievous Trials of the Israelites, whose Miseries were increased after the first Attempt for their Deliverance; which seemed to them a strange Way of Proceeding, *Exod. v. 19, 22, 23.* But by Temptations, may in this Place be, in general, meant Miracles, as the Hebrews understand it, and the Chaldee Word *Tenessin* signifies. This and the two following Words being of the very same Import with the three Words in the New Testament, which we often meet withal, (and seem to be taken from hence) *δυνάμεις, τέρατα, & σημεῖα*, with Miracles, Wonders, and Signs, *Act. ii. 22. 2 Cor. xii. 12. Hebr. ii. 4.*

By Signs,] Which are mentioned *Exod. iv. 9. vii. 9, 10.*

And by Wonders,] This signifies all the ten Plagues of Egypt: for Pharaoh would not let the Israelites go, till God had multiplied his Wonders on the Land of Egypt, as we read, *Exod. vii. 3. x. 1, 2. xi. 9, 10.*

And by War,] This seems to relate to the Overthrow of Pharaoh in the Red-sea; where the Lord is said to fight for Israel, (*Exod. xiv. 14. xv. 3.*) while they, which is the greatest Wonder of all, were delivered without striking a Stroke.

And by a mighty Hand, and by a stretched-out Arm,] These are Phrases which we often meet withal, when Moses speaks of their Deliverance out of Egypt, *Exod. iii. 19. vi. 6. xv. 12.* and many other Places. And the Hebrews think, that his mighty Hand particularly refers to the grievous Murrain, and the Pestilence, which are called the Hand of the Lord, *Exod. ix. 3, 15.* And his stretched-out Arm, to have a particular Respect to the killing of the First-born; the Angel that was going to smite Jerusalem, appearing with a drawn Sword, and his Hand stretched out, *1 Chron. xxi. 16.*

And by great Terrors, &c.] Wherewith the Minds of those were struck who heard of these Things, *Exod. xv. 14, 15, 16.* Or else he means the Frights in which the Egyptians were, while they remained three Days in the most dismal Darkness (*Ex. x. 23.*); for the Conclusion of this Verse signifies, that he speaks of all that the Lord their God did for them in Egypt before their Eyes.

Ver. 35. Unto thee it was shewed,] This was a particular Kindness to the Israelites, which God never before manifested to any other Nation.

That thou mightest know, that the Lord he is God; there is none else besides him.] That they might believe him to be the only true God, and worship none but him. Which two Articles, saith Maimonides, (*More Nevochim, P. ii. cap. 33.*) that God is, and that he is but One, are Fundamentals of Religion, which were known not only by Prophets, but by every-body else.

Ver. 36. Out of Heaven he made thee to hear his Voice,] See *Exod. xx. 22.*

That he might instruct thee:] Teach them his Will, which was chiefly declared in the Ten Commandments.

And upon Earth he shewed thee his great Fire,] He means either that they saw it as they stood upon the Earth; or, that it burnt upon the Top of the Mount in their Sight, *Exod. xxiv. 17.*

And thou heardest his Words out of the Midst of the Fire:] Ver. 11, 12. and *Exod. xx. 18, 19.*

Ver. 37. And because he loved thy Fathers, therefore he chose their Seed after them,] See *Gen. xv. 5, 6, 7.* And many other Places in that Book, *Exod. iii. 15, 16, 17.*

And brought thee out in his Sight with his mighty Power] For as he led them the Way out of Egypt in a Pillar of Cloud, and of Fire, (*Exod. xiii. 21.*) so when they were in Danger by Pharaoh's Pursuit of them, he came behind them, and they marched in his Sight, *Exod. xiv. 19.*

Out of Egypt:] This is mentioned in Scripture as the highest Benefit, never to be forgotten by them. So G. Schickard observes, (in his *Mischpat Hammelech, cap. 3. Theorem 10.*) That they are put in mind of this, in the Frontispiece of the Decalogue, *Exod. xx. 2.* in the Institution of Sacrifices, *Levit. xxii. 33.* in the Promise of a Blessing, *xxvi. 13.* and here, in the Enumeration of God's wonderful Works; and afterwards in the Commendation of his Love, *Deut. vii. 8.* in his Dehortation from Ingratitude, *viii. 14.* in his Institution of the Passover, *xvi. 6.* in the Speech which the reproofing Angel made to them, *Judges ii. 1.* in the Hope he gave them of Victory over the Midianites, *vi. 9.* in his Answer to their Petition for a King, *1 Sam. x. 18.* and on a great many other Occasions: for this was, *Velut Fundamentum & Initium Reipublicæ*, &c. as another learned German speaks, (*Grotius on Dan. ix. 15.*) the Foundation as we may call it, and the Beginning of their Commonwealth founded by God; which comprehended in it abundance of Miracles, far exceeding all the Power of Nature.

Ver. 38. To drive out Nations from before thee, greater and mightier than thou art,] So mighty, that they frightened their Fathers from attempting the Conquest of them, *Numb. xiii. 28, 29, 31.*

To bring thee in to give thee their Land for an Inheritance, as it is this Day.] That is, as he had given them a late Experiment, by overthrowing the two Kings of the Amorites, and giving them their Land for a Possession.

Ver. 39. Know therefore this Day, and consider it in thine Heart, that the Lord he is God in Heaven above, and upon the Earth beneath; there is none else.] Be sensible therefore, and settle this Belief in thy Heart, that the Lord is the sole Governor of the whole World.

Ver.

Ver. 40. *Thou shalt keep therefore his Statutes, and his Commandments, which I command thee this Day,]* Worship and obey him, as the only Way to make them and their Posterity live happily in the Land, which God was about to give them.

That it may go well with thee, and with thy Children after thee, and that thou mayest prolong thy Days upon the Earth, &c.] Tho' Moses spake of their long Life upon Earth, yet the better Sort of Jews did not set up their Rest here; but from this Word *prolong*, extended their Hope as far as the other World: for thus Maimonides saith, (in his Preface to *Perek Cbele*) they were taught by Tradition to expound these Words, *That it may be well with thee in the World*, which is all good; and *mayest prolong thy Days in the World*, which is all long, *i. e.* never ends.

Ver. 41. *Then Moses severed three Cities]* I observed in the Preface to this Book, that Moses did not deliver all that is contained in this Book, in one continued Speech; but at several Times, as appears even by the Beginning of the next Chapter, where it is said, *He called all Israel, and said unto them, &c.* Which supposes, that after this Preface in these four Chapters, he dismissed them to consider what he had said; and then some Time after assembled the People again, to put them in mind of the Laws, which he so earnestly pressed them to observe. But between these two Times, (after he had spoken all that is contained in these four Chapters, and before he rehearsed the Decalogue) he put in Execution the Command of God lately given, to set apart three Cities of Refuge on this Side Jordan; which he here relates, in the Order, I suppose, wherein it was done.

On this Side Jordan, toward the Sun-Rising :] On the East-side of Jordan, according to what was ordered, *Numb. xxxv. 14.*

Ver. 42. *That the Slayer might flee thither, which should kill his Neighbour unawares, &c.]* See there, *ver. 11, 12, &c.*

Ver. 43. *Namely, Bezer in the Wilderness, in the plain Country of the Reubenites, and Ramoth in Gilead of the Gadites, and Goshen in Bashan, of the Manassites.]* Thus they are set down also in the Book of *Joshua, xx. 8. xxi. 27, 36, 38.*

Ver. 44. *And this is the Law which Moses set before the Children of Israel :]* Now follows the Law, which (after the fore-mentioned Assignment of the Cities of Refuge) Moses set before all the People, and pressed them to the Observance of it.

Ver. 45. *These are the Testimonies, and the Statutes, and the Judgments,]* As the next Chapter contains the Law, that is, the Ten Commandments, which Moses set before them; so in several following Chapters, (after new earnest Exhortations to Obedience) he represents to them the rest of God's Will, comprehended under these three Words, *Testimonies, Statutes, and Judgments*: some of which belong to the divine Service, others to their Civil Government, and the rest to ceremonial Observations, for the better Security and Preservation of both the former.

Which Moses spake unto the Children of Israel, after they came forth out of Egypt ;] Which he had formerly delivered to them after they were come out of the Egyptian Bondage, *Exod. xxi. xxii, xxiii.* and in the following Books.

Ver. 46. *On this Side Jordan, &c.]* In this, and the two following Verses, he again mentions the Place and the Time, when and where he set before them the Law, and the Testimonies, Statutes and Judgments, recorded in the following Part of this Book: which he repeats, that all Posterity might observe the Discourses were made a little before he died.

In the Valley over-against Beth-Peor,] *iii. ult.*

In the Land of Sion King of the Amorites, who dwelt at Heshbon,] *ii. 24, 31, &c.*

Whom Moses and the Children of Israel smote, after they were come forth out of Egypt :] In the fortieth Year after their Departure thence; as appears from *Numb. xxi. 24. xxxiii. 38.*

Ver. 47. *And they possessed his Land, and the Land of Og King of Bashan, &c.]* See *Numb. xxi. 33, &c.*

Ver. 48. *From Aroer, which is by the Bank of the River Arnon, even unto Mount Sion, which is Hermon,]* The Mount here called Sion, is not that which was so famous in after-times, when David made it the Royal Seat; for that was on the other Side Jordan, and is written with different Letters in the Hebrew; but in all Probability, is a Contraction of *Sirion*; which is the Name by which the Sidonians called Hermon: for the Bounds of this Country are so described, *iii. 8, 9, 12.* to extend from the River Arnon, to Mount Hermon, which is called *Sirion*.

Ver. 49. *And all the Plain on this Side Jordan Eastward, even unto the Sea of the Plain,]* See *iii. 17.*

Under the Springs of Pisgab.] The same Place there called *Ashdod Pisgab*. Which is exactly described after the same Manner, by Benjamin Tudelensis, in his *Itinerary*, set forth by l'Empereur, p. 51. Where he saith, that Jordan is called at Tiberias the Sea of *Genesareth*; and coming from thence with a great Force, falls at the Foot of this Hill into the Sea of Sodom, which is called the Salt sea.

CHAP. V.

Verse 1. **A**ND Moses called all Israel, and said unto them,] That is, summoned all the Elders, and Heads of their Tribes, who were to communicate what he said to the rest: Thus it is commonly expounded. But that which he saith, *xxix. 10, 11.* seems to direct us to another Interpretation; that he himself went from Tribe to Tribe, and repeated these ten Words, (as they are called) placing himself in several Parts of their Camp, that every one might hear what he said. And this was some time after he had, in like Manner, exhorted them to Obedience in the foregoing Preface: see *iv. 41.*

Hear, O Israel, the Statutes and Judgments, which I speak in your Ears this Day,] Mind what I now say unto you.

That ye may learn them, and keep and do them.] That ye may not be ignorant of such important Truths, nor negligent in the Practice of them; which is the End of Knowledge.

Ver. 2. *The LORD our God made a Covenant with us in Horeb,]* See *Exod. xxiv. 3, 4, 6, 7, 8.*

Ver. 3. *The LORD made not this Covenant with our Fathers,] Viz. Abraham, Isaac, and Jacob ; with whom he covenanted to give their Posterity the Land of Canaan ; but did not make to them this Discovery of his Will, which was the Matter of the Covenant at Horeb.*

But with us, even us, who are all of us here alive this Day.] A great Part of those who were then at Horeb, were now alive, viz. all under twenty Years old. And if they had been all dead, Moses might have said, He made it with us ; beause they were still the same People ; though the particular Persons were dead, with whom the Covenant was made, not only for themselves, but for their Posterity.

Ver. 4. *The LORD talked with you Face to Face in the Mount, &c.] Openly, clearly, and distinctly ; or by himself, without the Mediation of Moses ; but in no visible Shape ; for that is expressly denied in the foregoing Chapter, iv. 12, 15.*

Ver. 5. *(I stood between the LORD and you at that Time, to shew you the Word of the LORD :)] As a Mediator, whom GOD employed to prepare them to meet him, (Exod. xix. 10, 11, &c.) and to prescribe them the Bounds, at what Distance they should keep, (ver. 12.) and to bring them forth to meet with him, (ver. 17.) and to charge them to keep within their Bounds, (ver. 21.) And on the other Side, to represent their Desires unto GOD, after he had spoken to them, Exod. xx. 19. So that he was truly a Mediator between GOD and them ; and stood also in a middle Place, at the Foot of the Mount, while they stood further off.*

For ye were afraid by Reason of the Fire,] Exod. xx. 18.

And went not up into the Mount) saying,] Exod. xix. 17. xx. 21.

Ver. 6. *I am the LORD thy GOD, which brought thee out of the Land of Egypt, from the House of Bondage.] This Preface to the Ten Commandments is explained, Exod. xx. 2.*

Ver. 7. *Thou shalt have none other Gods before me.] See Exod. xx. 3. It is wisely observed by Grotius, (lib. ii. de Jure Belli & Pacis, cap. 20. Sect. 45.) that true Religion was ever built upon these Four Principles : First, That there is a GOD, and that he is but One. Secondly, That GOD is nothing of those Things that we see with our Eyes, but something more sublime than them all. Thirdly, That he takes Care of Human Affairs, and judges them most justly. Fourthly, That he is the Maker of all Things whatsoever. Which Principles are explained in these first four Precepts of the Decalogue ; the Unity of the Godhead being delivered in the first Place.*

Ver. 8, 9, 10. *Thou shalt not make thee any graven Image, or any Likeness of any Thing, &c.] The Second Principle, That GOD's Nature is invisible, is contained in this Second Commandment : Being the Ground of this Prohibition, to make any Image of him : Which the best of the Heathen forbid also for this very Reason, *ὡς ἐν ἐφ' ἧς οὐ δύναται θεὸς εἰδῆσθαι ἄλλως ἢ διανοίᾳ, Because it is impossible to conceive GOD otherwise, but by the Mind alone, as Plutarch reports the Sense of Numa among the Romans. And we find the same as plainly said by Antisthenes among the**

*Greeks, in Clemens Alexandrinus, ὁφθαλμοῖς ἐχέεται, ἐνὶ ὕμνῳ, διότι αὐτὸν εἰδῆσθαι ἐκμάθεν ἐξ εἰκόνος. He is not seen by the Eyes, nor is like to any Thing ; and therefore none can learn any Thing of him by an Image. Nor could the Vulgar, I am apt to think, have been kept so long, and so generally as they were, to the Worship of them, if it had not been by bold Fictions, that some of them were *διωπεῖν, Falsely down from Heaven ;* and that all of them were *θεῖα, καὶ θεῖας μέσσης ἀνάπλεα, Divine Things, and full of a Divine Communication, as Jamblichus speaks. And to make them more revered, while some of them were Ἐμφανῆ, conspicuous to all the People, others were kept secret in the inmost Part of their Temple, as having hidden in them a Symbolical Presence of GOD, as Proclus speaks upon Timæus. Which Ezek. Spanhemius justly thinks, was done in Imitation of what Moses saith concerning GOD's Presence upon the Mercy-seat in the Holy of Holies, Observationes in Calimachum, p. 586, &c.**

See upon these three Verses my Annotations on Exod. xx. 4, 5, 6.

Ver. 11. *Thou shalt not take the Name of the LORD thy GOD in vain, &c.] This contains the Third Principle before mentioned, that GOD takes Notice of all Things, even of our Thoughts, and governs all our Affairs : For it is the Foundation of an Oath, that GOD knows our very Hearts, and is Witness to our Meaning, as well as our Words ; and will, if we swear falsely, punish us for it : Which is an Acknowledgment also both of the Justice, and the Power of GOD. See upon Exod. xx. 7.*

Ver. 12. *Keep the Sabbath-Day, to sanctify it,] They were to keep it in Memory, that they might sanctify it, as it is Exod. xx. 8. See there. And it was sanctified, or set apart for special Ends and Purposes, that they might give to the blessed GOD the seventh Part of the Week, (as Abarbinel speaks upon these Words) and might learn the Divine Law, together with the Kabbalah, or Traditional Exposition of the Words, and mark well the Niceties of it : For which he quotes a Saying out of the Gemara of the Hierusalem Talmud, *Sabbaths and Feasts were not given, but to learn the Law upon them. Which is the Reason he saith of another Speech of theirs, in their Midrash, or Allegorical Exposition upon Exodus, That the Sabbath weigheth against all the Commandments ; because it was a principal Means to make them known and observed. There is not much said indeed, in express Words, concerning this End of the Rest of the Sabbath : But common Reason told the Jews, it could not be intended merely as a Day of Ease from Labour ; but for the solemn Service of GOD, and Instruction in their Duty to him.**

As the LORD thy GOD hath commanded thee.] At Marah, say the Jews commonly, where he gave them a Statute and an Ordinance. See Exod. xv. 25. But one of them saith better, At Marah it was designed, and at Sinai it was commanded. But they do not look back far enough for the Original of this Commandment : For there being two Things in this Day, the Rest of it, and the Religion ; the Rest of it was in Remembrance of their Deliverance out of Egypt, and the Overthrow of Pharaoh in the Red Sea, which com-

pleated

pleated their Deliverance; immediately after which they kept their first Sabbatical Rest. The Religion was in Remembrance of the Creation of the World; and so this Day had been observed from the Beginning by the Patriarchs, though we find no Mention made of their Resting: And that may possibly be the Meaning of these Words, *As the LORD thy GOD hath commanded thee*; that is, immediately after he had finished the Creation of the World.

Ver. 13. *Six Days thou shalt labour, and do all thy Work:]* See upon *Exod. xx. 9.*

Ver. 14. *But the Seventh Day is the Sabbath of the LORD thy GOD: in it thou shalt not do any Work, &c.]* The Reason why they might not do any Work on this Day, is given in *Exod. xx. 11.* which is wholly omitted here; because *Moses* had another Reason to add, for the Enforcement of this Precept: And refers them (in the foregoing Words, *ver. 12. As the LORD thy GOD hath commanded thee*) to what he had said in the Book of *Genesis* and *Exodus*; where he had set down the Reason which GOD himself gave with his own Mouth, for the religious Observation of this Day; because *in six Days the LORD made Heaven and Earth, &c.* So that this Commandment was designed to establish the Fourth Principle I mentioned, that GOD is the Maker of all Things. To preserve the Memory and Sense of which, (as the Author of the Answer, *Ad Orthodoxos*, observes, *lxix.*) this Rest was instituted, to be observed with a more than ordinary Sanctity; it being of such great Moment, that the first Sabbath-breaker was punished with Death, because the voluntary Violation of it contained in it a Denial, that the World was created by GOD.

That thy Man-Servant, and thy Maid-Servant may rest as well as thou.] Mercy towards Men, as well as Piety towards GOD, was a Reason for the Observation of the Sabbatical Rest.

Ver. 15. *And remember, that thou wast a Servant in the Land of Egypt, and that the LORD thy GOD brought thee out thence, &c. therefore the LORD thy GOD commanded thee to keep the Sabbath-day.]* This is a new Ground for the Observation of the Sabbath; because GOD had given them Rest from their hard Labour in *Egypt*. Which obliged them to keep *that Seventh Day*, which GOD appointed at the giving of *Manna*, (being the Day on which he overthrew *Pharaoh* in the Red Sea) as the Memory of the Creation of the World obliged them to keep one Day in Seven. So our Mr. *Mede* hath explained it. See my Annotations on *Exod. xiv. 30.* And *Maimonides* hath something to the same Purpose, in his *More Nevachim*, *P. II. cap. 31.* See upon *Exod. xx. 11.*

Ver. 16. *Honour thy Father and thy Mother, as the LORD thy GOD hath commanded thee;]* In the Twentieth of *Exodus*, *ver. 12.* See there. To which I shall here add, That the Laws of *Solon* made those Children infamous, who did not afford Sustainance to their Parents, and provide them an Habitation. And by the ancient Law of *Athens*, he that reproached his Parents was disinherited; if he struck them, his Hand was cut off; if he left them unburied, he lost their Estate, and was banished his Country: And another Law punished this Ingratitude with

Death. See *J. Meursius*, in his *Themis Attica*, *lib. I. cap. 2, 3.* where he shews, That by Parents they understood not only Father and Mother, but Grandfather and Grandmother; nay, *Τέτων μήτηρ καὶ πατήρ, ἔαν ἔτι ζῶσι, i. e. Great-Grandmother, and Great-Grandfather, if they were yet alive*, as *Isæus* tells us, *Orat. VII.* And the Ground of all these Laws, was a Sense they had, as *Æschines* tells us, That Men ought to honour their Parents, as they did the Gods, *ὡς ἐξ ἰσῶ δὲ τιμᾶν τοῖς θεοῖς.* See *Sam. Petitus*, in *Leges Atticas*, *lib. III. tit. 3.* Whence *Hierocles* calls Parents, *Θεοὶ ἐπιγαιοί, Earthly Gods.* And *Philo*, upon the Decalogue, *Θεοὶ ἐμφανεῖς, &c. Visible Gods, who imitate him that is unbegotten, by giving Life.* And accordingly, next to the Precepts concerning the Worship of GOD, *Moses* here places immediately the Duty owing unto Parents.

That thy Days may be prolonged, and that it may go well with thee, &c.] These last Words are added to what GOD spake, (*Exodus xx. 12.*) as an Explication of the foregoing. Whereby they are excited to Obedience, by the Promise not only of a long Life, but of an happy. I say Obedience; for that's included in Honour, as the Apostle explains it, *Coloss. iii. 20. Children, obey your Parents in all Things*; that is, where GOD hath not commanded the contrary, and where it is not inconsistent with the Publick Good; which is alway to be preferred, even before the Duty that is owing to Natural Parents. Infomuch, that common Reason taught the Heathen, that for the Good of the Society, the Son is to lay aside the Reverence he should pay to his Father, and the Father to pay it unto the Son, that is, when he is in Publick Office: Thus the famous *Fabius Cunctator* commended his Son, for making him light off from his Horse, when he met him in his Consulship, as *Plutarch* tells us. And see *A. Gellius*, *Lib. XI. Noct. Attic. cap. 1. & Lib. XIII. cap. ult. & Lib. XIV. in the Beginning.*

Ver. 17. *Thou shalt not kill.]* If a Man killed another involuntarily, he was banished by the Laws of *Athens* from his Country for a Year: But if he killed another *ἐξ προνοίας*, as *Demosthenes* speaks, out of Forethought, and designedly, he was put to Death: See *Sam. Petitus*, *Lib. VII. in Leges Atticas, Tit. i. p. 508, 512.* Yea, so detestable was this Sin accounted, that even, *Τὰ ἀψυχα, Lifeless Things*, such as Wood, or Stone, or Iron, wherewith a Man was killed, *Draco* ordered to be thrown out of their Coasts. *Ib. p. 523.*

Ver. 18. *Neither shalt thou commit Adultery.]* This Crime was also punished with Death by the Laws of *Draco*. *Solon* indeed left it to the Liberty of the Husband, who caught another Man in Bed with his Wife, either to kill him, if he pleased, or to let him redeem his Life with a Sum of Money. But, if after this he lived with his Wife, he was infamous, as *Demosthenes* tells us, who saith, she might not come publickly into their Temples: If she did, any Man might treat her as he pleased, only not kill her: So that she was so odious as to be thrown, *ἐκ τῆς οἰκίας τῆ ἀνδρός, καὶ ἐξ ἱερῶν ὅτι τῆς πόλεως. Both out of the House of her Husband, and out of Holy Places of the City.* Nor might she go abroad

abroad with any Ornaments (*Μὴ ἐξείναι κοσμεῖσθαι*, is the Law of *Solon*); if she did, any Body might take them away from her, and tear her Cloaths in Pieces, and beat her, only not maim her in any Part of her Body. See the same *Petitus*, *Lib. VI. Tit. 4.*

Ver. 19. *Neither shalt thou steal.*] The Laws of *Draco* punished all Theft with Death: Which *Solon* thought too severe; and therefore changed that Punishment into making Satisfaction, by restoring double; yet still making it Death, if any Man stole above such a Value, or took any Thing out of the Publick Baths, and such-like Places, tho' of never so little Value. See in the same Author, *Lib. VII. Tit. 5.*

Ver. 20. *Neither shalt thou bear false Witness against thy Neighbour.*] There was an Action, at *Athens*, lay both against false Witnesses, and him that produced them; who had a Fine set upon them, and were made infamous. And if they were found thrice in the same Fault, *ἑτέρας ἑδαι καὶ αὐτῆς, καὶ τὰς ἐν τέτταρ, ἀτίμους εἶναι*, Both they themselves, and all their Posterity, were made infamous, as *Andocides* speaks. See *Ib. Page 559.*

Ver. 21. *Neither shalt thou desire thy Neighbour's Wife, neither shalt thou covet thy Neighbour's House, &c.*] It is observed by some, that an exact Order is observed in the Delivery of these Precepts: For first he places such Offences as are consummate, and then those that are but begun, and not perfected. And in the former he proceeds from those that are most heinous, unto those that are less grievous: For those Offences are the greatest which disturb the Publick Order, and consequently do Mischief unto a great many. Such are those that are committed against Governors and Rulers, who are comprehended under the Name of Parents, by whose Authority human Society is preserved. And then among those which are against particular Persons, those are the greatest which touch a Man's Life; next, those that wrong his Family, the Foundation of which is Matrimony; then those that wrong him in his Goods, either directly by Stealth, or more craftily by bearing False-Witness. Then in the last Place, those Sins are mentioned which are not consummate, being gone no farther than Desire; which in *Exodus* (xx. 17.) are expressed by one and the same Word, but here by two; which we translate *desire* and *covet*: Between which I know no Difference, unless they express higher and lower Degrees of the same Sin. The contrary to which, is Contentedness with our Portion, and Thankfulness to *GOD* for it; which will not let us covet any Thing belonging to another Man, with his Loss and Damage.

Ver. 22. *These Words the LORD spake unto all your Assembly in the Mount; out of the Midst of the Fire, of the Cloud, and of the thick Darkness,*] *Exod. xix. 16. xx. 18.* This confutes the foolish Fancy of the *Jewish* Doctors, that the People heard only the first Words of *GOD*, *I am the LORD thy, &c. thou shalt have no other Gods but me*, i. e. they heard him declare his Existence, and his Unity; but all the rest were reported to them by *Moses*. Nothing can be more contrary to what he here saith, that *all these Words*, (that is, the Ten Words before mentioned,)

were spoken to *their whole Assembly*. See *More Névachim*, P. II. cap. 33.

With a great Voice;] That is, so loud that it might be heard by the whole Camp.

And he added no more.] All the rest of the Commandments, which follow in *Exod. xxi. xxii. and xxiii.* were delivered to *Moses* alone, and by him to the People, according to their own Desire, *Exod. xx. 19. xxi. 1. xxiv. 3.*

And he wrote them in two Tables of Stone, and delivered them unto me.] That is, Ten Commandments, and no more, *Exod. xxiv. 12. xxxi. 18. xxxiv. 1, 28.* Lest what they heard with their Ears, should quickly slide out of their Minds, he took Care to have it engraven with his own Hands in these Tables.

Ver. 23. *And it came to pass, when ye heard the Voice out of the Midst of the Darkness, (for the Mountain did burn with Fire) that ye came near unto me; even all the Heads of your Tribes and your Elders.*] After they had recovered out of the Fright wherein they were, at the Conclusion of these Words; when the Thunderings, Lightnings, and Noise of the Trumpet was so terrible, that they removed, and stood afar off, *Exod. xx. 18.*

Ver. 24. *And ye said, Behold, the LORD our GOD hath shewed us his Glory, and his Greatness, and we have heard his Voice out of the Midst of the Fire.*] Here *Moses* relates more largely, what he said in short, *Exod. xx. 19.*

We have seen this Day, that GOD doth talk with Man, and he liveth.] This looks like a thankful Acknowledgment of the great Goodness of *GOD*, in vouchsafing them such a Favour as never any Men had before, and which they could not expect again. And accordingly *Moses* makes use of it as an Argument to be very observant of *GOD's* Commands, *Exod. xx. 22, 23.*

Ver. 25. *Now therefore why should we die? For this great Fire will consume us: If we hear the Voice of the LORD our GOD any more, then we shall die.*] It is an ungrounded Conceit of *Maimonides*, (in the Place above mentioned) that when they had heard the first Words, they fell into a Swoon, and did not recover themselves till all the rest was spoken; which made them conclude, that they should really die, and never come to themselves again, (as we speak) if they should hear him speak to them any more. The plain Meaning is, that mortal Men could not endure to hear him speak in that Manner: For the Voice was so loud, and accompanied with such Flashes of Fire, and such Claps of Thunder, as made them conclude, if it had continued longer, they should have expired.

Ver. 26. *For who is there of all Flesh,*] i. e. Of all Men, who are weak and frail, as the Word *Flesh* denotes.

That hath heard the Voice of the living GOD, speaking out of the Midst of the Fire, (as we have) and lived?] There is no Instance or such a Thing as this; which made them afraid of hearing him speak in this Manner any more: For they did not mind *GOD's* End and Intention in this, (which *Moses* suggests to them in *Exod. xx. 20.*) but in a Confusion of Thoughts imagined, that though they had escaped once, the Flames out of which he spake, might devour them, if they came near them again.

Ver. 27. *Go thou near, and bear all that the LORD our GOD will say, and speak thou unto us all that the LORD our GOD shall speak unto thee, and we will bear it, and do it.*] See *Exod. xx. 19.* This shews their Opinion of *Moses*, that he could be able not only to endure That without Disorder, which made them ready to die, but go into the very Midst of the Darknes, out of which those Flames came.

Ver. 28. *And the LORD heard the Voice of your Words, when ye spake unto me, and the LORD said unto me, I have heard the Voice of the Words of this People, &c.*] As *Moses* here reports more largely what they said to him, than he did in *Exodus*, so he likewise gives a larger Account what GOD bad him say to them, in Answer to their Desire.

They have well said all that they have spoken.] It very much becomes them, out of a Sense of their Meanness and Unworthiness, and of the inconceivable Majesty of GOD, to desire he would speak to them by a Mediator.

Ver. 29. *O that there were such an Heart in them, that they would fear me, and keep my all Commandments always;*] The Words are wonderful emphatical in the *Hebrew*, *Who will give, that there may be such an Heart in them?* Which is an Expression of the most earnest Desire; but withal signifies, that if what he had done for them, would not move them to fear and obey him, it was impossible to persuade them to it. Not but that he could miraculously work upon them, and change their Hearts, (saith *Maimonides*) if he pleased, as he miraculously changed the Nature of other Things; but if this were GOD's Will, to deal with them after this Fashion, there would have been no Need to send a Prophet to them, or to publish Laws full of Precepts and Promises, Rewards and Punishments; by which (saith he) GOD wrought upon their Heart, and not by his absolute Omnipotence. *More Nevochim, P. III. cap. 32.*

That it might be well with them, and with their Children for ever!] For GOD desired nothing more than this, which they themselves promised, (*ver. 27.*) which moved him to vouchsafe such a special Privilege to them, as first to speak to them himself, and, at their Desire, consent to speak to them by his Prophet.

Ver. 30. *Go, say to them, Get you into your Tents again.*] All this shews, that *Moses* was a Mediator between GOD and them, and between them and GOD.

Ver. 31. *But as for thee, stand thou here by me,*] He invites *Moses* unto the nearest Approaches unto his Majesty; and the most familiar Converse with him, *Exod. xx. 21. xxiv. 2, 18.* For this was the highest Degree of Prophecy, as *Maimonides* calls it, in his *More Nevochim, P. III. cap. 51.* And in his Preface to that Book, he saith, This is the greatest Degree of Illumination of a Prophet, concerning whom it is said, *Stand thou here with me:* And again, *The Skin of his Face shone.* Which, he supposes, signified, that his Mind was always full of Light; whereas other Prophets were some Time in Darknes, and saw nothing.

And I will speak unto thee all the Commandments, and the Statutes, and the Judgments, which thou

shalt teach them,] According to their own Desire, *ver. 27.* See *vi. 1.*

That they may do them in the Land which I give them to possess it.] According to their Promise in the same, *ver. 27.*

Ver. 32. *Ye shall observe to do therefore, as the LORD your GOD hath commanded you.*] Being obliged by such singular Benefits as no other Nation ever had the like, (*ver. 24, 25, 26.*) and having engaged themselves so solemnly to be obedient, *ver. 27.*

You shall not turn aside, to the Right Hand, or to the Left.] This is a Phrase often used to signify a strict Observance of GOD's Laws; neither superstitiously adding to them, nor profanely laying aside any of them, *xvii. 20. xxviii. 14. Josh. i. 7.*

Ver. 33. *You shall walk in all the Ways which the LORD your GOD hath commanded you,*] That is, observe all his Laws, and make them the Rule of their Lives.

That ye may live, and that it may be well with you, and that ye may prolong your Days, in the Land which ye shall possess.] Universal Obedience, he would have them sensible, was the only Way to make them live happy and long in that good Land which he was about to bestow upon them. This he inculcates again in the next Chapter, *vi. 3.* For all Mankind thought long Life a very great Blessing, as appears by *Callimachus's* Hymn to *Diana*, *Ver. 132, 133.* when he promises to those whom she favours,

— — — — — ἐν ἐπὶ σῆμα
ἔρχονται, πλὴν εὖ τε πολυχρόνιον τι φέρωσιν.

i. e. *They shall not come into their Graves, till they have reached a great old Age.*

CHAP. VI.

Ver. 1. **N**OW these are the Commandments, the Statutes, and the Judgments,] Which GOD promised to deliver to him in the foregoing Chapter, *ver. 31.* and Commandments are thought commonly, to relate unto the Moral Laws; Statutes to Rites and Ceremonies, which have no natural Reason for them; and Judgments to Civil Government.

Which the LORD your GOD commanded to teach you, that ye might do them in the Land whither ye go to possess it;] They are the Words of GOD himself, in the Place before named, *ver. 31.*

This, I suppose, was spoken by *Moses* to them, a little Time after he had delivered what is contained in the foregoing Chapter; being a Preface to the rest of the Laws which he received from GOD in Mount Sinai, as they desired.

Ver. 2. *That thou mightst fear the LORD thy GOD, to keep all his Statutes, and his Commandments, which I command thee, &c.*] The prime Intention of GOD's speaking to them by himself, and by *Moses*, was to implant his Fear in their Hearts, as the true Principle of Obedience: Which so certainly flows from it, if it be preserved in its Power and Force, that it frequently in Scripture signifies the whole Duty we

we owe to GOD. But here more particularly it seems to signify their adhering to him as the only GOD: so it is used, 1 Kings xviii. 3, 12. and in the New Testament most plainly, Act. x. 2, 35.

Ver. 3. *Hear therefore, O Israel, and observe to do it,*] Mark therefore so well what I say, as to do accordingly.

That it may be well with thee, &c.] As the only Way to be happy, and to grow a mighty Nation, and, in short, enjoy all that GOD had promised to their pious Ancestors.

Ver. 4. *Hear, O Israel,*] He repeats it again; because what he was going to say, is of the highest Importance.

The LORD our GOD is one LORD.] Being to remind them of all the Laws which GOD delivered to them by him, and to endeavour to beget an holy Fear of him, as the Principle of Obedience, he most earnestly presses upon them, before he proceeds further, the *First* of the Ten Commandments, which is, That there is but one GOD, who alone is to be worshipped; and that he is their GOD: whose Laws therefore could not be controuled by the Authority of any other pretended God.

Many of the ancient Fathers, particularly *Theodoret* and *Greg. Nyssen*, think there is a plain Intimation of the blessed Trinity in these Words, *The LORD our GOD is one LORD*: And some of the *Jews* themselves have thought, there was something extraordinary in it, that the Name of GOD should be thrice mentioned, as it is in this Sentence: which signifies three *Idoth*, or Properties, they confess; which they sometimes call *three Faces*, or *Emanations*, or *Sanctifications*, or *Numerations*, tho' they will not call them three Persons; as *Josepb de Voyfin* observes in his Book against an *Anonymous Anti-trinitarian*, p. 58, 63, 71, 72. And the *Cabalists* say as much, who asserting ten *Sephiroth* in GOD, (which they take to be something different from the Essence of GOD, and yet not Creatures, but *Emanations* from it, as *Manasseh Ben Israel* explains their Words) they make the *Three First* of them to be more than the other Seven; and call them *Primordial*. The *First* of which they call the *Wonderful Intelligence*, and the *First Intellectual Light*, (as *St. James* calls GOD the *Father of Lights*) and the *First Glory*. The *Second* they call, among other Names, the *Illuminating Intelligence*, (just as *St. John* saith, the Eternal WORD enlightens every one that cometh into the World) and the *Second Glory*. And the *Third* they call the *Sanctified Intelligence*, (so the Word *קדש*, which is in *Psal.* must be translated, not *Sanctifying*, as *Rittangelius* takes it) or they may mean no more than the *Holy Intelligence*; which is the very same with the *Holy Spirit*. All this we find in the Book *Jetzira*, which they fancy was made by *Abraham*: from whence we cannot but learn, that they had an obscure Notion of the Blessed Trinity; and that the Apostles used no other Language about it, than what was among the *Jews*. The best of which are so sensible of such Things, as I have mentioned, that they think we Christians are not *Idolaters*, tho' we believe Three Persons in the Godhead, (which they fancy inclines to *Polytheism*) because we believe the Unity of GOD;

and therefore may be saved as well as they. So *J. Wagenfeil* shews in his Annotations upon *Sota*, cap. vii. p. 751, &c. And *Arnoldus*, in his *Spicilegia*, after him, p. 1218.

Ver. 5. *And thou shalt love the LORD thy GOD with all thine Heart, &c.*] Our blessed Saviour alledging these two Verses, *Mark* xii. 29, 30. looks upon these Words, as a Part of the First Commandment: for, after he had said, *The first of all the Commandments is, Hear, O Israel, the LORD our GOD is one LORD; and thou shalt love the LORD thy GOD with all thy Heart, and with all thy Soul, &c.* he thus concludes, *This is the First Commandment*. For to own him to be the only GOD, the Author of our Being, and of all Things, doth necessarily include in it a Love of Him above all Things whatsoever, which requires us to love Him, who hath made them so lovely. This is another Principle or Spring of Obedience, inseparable from the Fear of GOD before-mentioned: which doth not drive us away from him, but draw us to him; being such a Reverence towards him as Children have to their kind Parents, which is ever mixed with Love to them.

With all thine Heart, and with all thy Soul, and with all thy Might:] For there being no other GOD but he alone, none else could have any Right to their Love and Service, but he only whose Nature is so excellent, that it requires the utmost we can do, to testify our Regard to him. This one of the *Jewish* Writers hath admirably expressed in this Manner: "Whosoever serves GOD out of Love, he gives himself to the Study of his Laws, and unto good Works, &c. which excite him to love GOD with the most flagrant Affection; not for the sake of any Thing in this World, nor for the Fear of any Evil; but he serves GOD truly, because he is the Truth, and the chiefest Good, that he may be admitted to Communion with him. And a Man ought to love him with the most vehement and intense Affection; so that he languish with Love to him, just as a Man that is in Love with one he desires to make his Wife: wherefoever he is, at Home or Abroad, when he eats and drinks, when he lies down and rises up, he thinks of her. To which *Solomon* compares the Love of the Spouse, who saith, *I am sick of Love*, Cant. ii. 5. To this Purpose, *Baal Chasidim*, mentioned by *Wagenfeil*, upon *Sota*, cap. 5. p. 611."

By the *Heart* may be here meant the Will, which is the Original of all that a Man doth, (as the *Jews* speak) whether Good or Evil; by the *Soul*, the Affections (to which *St. Mark* adds the *Mind*, i. e. the Understanding, or Rational Faculty); and by *Might* or *Strength*, is meant the Power of the Body for Action; which four all together make up the whole Man. And the Word *ALL* added to each of these, doth not exclude all other Things from any Share in our Thoughts and Affections, but only from an equal Interest in them. The Love of GOD ought to be superior, and direct all our other Motions to serve him, as *Maimonides* expresses it in his Preface to *Pirke Avoth*.

Ver. 7. *And thou shalt teach them diligently unto thy Children.*] In the *Hebrew* the Words are, (as our Margin observes) shalt *rebet* or *sharpen* them;

them; signifying, as some think, that they should endeavour to make them pierce their Hearts. But *de Dieu* rather thinks it signifies, *beat them into them*, as Things are hammered on an Anvil with repeated Strokes. Which the famous *Bochartus* doth not so well approve; who observes, that the Word *Sanan*, which, in *Arabick*, signifies in the first Place to *sharpen* or *whet*, signifies also *exquisite docere*, &c. *to teach exquisitely*; so that he who is taught, be made thereby more acute and perspicacious. Which is the Intention, he thinks, of the *Hebrew* Word here, *lib. ii. Canaan, cap. 17.* However it be expounded, it imports the Diligence they should use, (as we translate it) to instil this Principle into their Childrens Minds, That there is but one *GOD*; and to work in them a Fear and Love of his divine Majesty. To that which goes before (*ver. 4, 5, 6.*) these Words have a particular Respect: by which it appears, that *Moses* thought his Law was so plain, that every Father might be able to instruct his Sons in it, and every Mother her Daughters.

And shalt talk of them, when thou sittest in thine House, and when thou walkest by the Way, and when thou liest down, and when thou risest up.] As much as to say, they should take all Occasions to inculcate this great Thing, at Home and Abroad, Night and Day; never ceasing their most earnest Endeavours, to persuade their Children, not to worship any other *GOD*; nor to fail to worship the *LORD* their *GOD* with sincere Affection.

The *Jews* have made, from hence, one of their affirmative Precepts, that twice a Day, at least, they should recite these Words, *Hear, O Israel, &c.* which is a very dilute Sense of this Precept: wherein *Moses* requires not merely their saying these Words, (in which there might be a great deal of Superstition) but taking all Opportunities to imprint them upon the Minds and Hearts of their Children.

Ver. 8. And thou shalt bind them for a Sign upon thine Hand; and they shall be as Frontlets between thine Eyes;] Just thus he commands them to preserve the Memory of their Deliverance out of the Land of *Egypt*, almost in the same Words: see *Exod. xiii. 9, 16.* where this is sufficiently explained. And it appears to be a proverbial Speech from *Isa. xlix. 16.* There are some learned Men indeed, who take these Words literally, notwithstanding *St. Hierom* hath delivered his Opinion to the contrary, that there is no Command for *Phylacteries*, which are grounded upon these Words; particularly *Jos. Scaliger*, in his *Elench. Tribares. Nic. Serarii, cap. 7, 8.* where he thinks *GOD* gave this Command to the *Israelites*, to prevent their following the Rites of other Nations, who armed themselves against Dangers with superstitious Amulets in their Foreheads; which the *Egyptians*, he thinks, called *Totaphet*. But since, neither here, nor in *Exodus*, there are any such Words, as *thou shalt make thee Frontlets*, but *Moses* only saith, the Things that he is speaking of shall be for Frontlets between their Eyes; I take it not to be meant literally; tho' it's likely they intended well who so understood it: for our blessed Saviour doth not seem to reprove the *Jews* for wearing *Phylacteries*; but for their Ostentation, in making them broader than ordinary.

Ver. 9. And thou shalt write them upon the Posts of thy House, and on thy Gates.] This looks more like a literal Command, than the former; and it might have been very useful to them, when they went in and out of their House, to read these Words, *Hear, O Israel, the LORD thy GOD is one LORD, &c.* But the *Jews* are too scrupulous about the Words they should write, and upon what Part of the Posts and Gates they were to put them, &c. as *Mr. Selden* observes, *lib. iii. de Synedr. cap. 13. n. 2.* Tho', after all, it may be, this was not intended, but only that they should never let this Principle slip out of their Mind, but think of it when they went out and came in, as well as when they were in their Houses, and by the Way; when they rose up, and when they lay down. Yet it must be observed, that other Nations used to write their Laws upon their Gates, as *Huetius* notes in his *Demonstratio Evangelica, p. 58.* which, it's likely, they did in Imitation of the *Jews*, who, to this Day, have written in a Parchment these Words from *ver. 4.* to the End of this Verse, (with that other Passage, *chap. xi. from ver. 13. to ver. 20.*) which they roll up, and writing on it the Name of *Shaddai*, put it into a Piece of Cane, or other hollow Wood, and fasten it to the Doors of their Houses, and of each particular Room in them; and as often as they go in and out, they make it a Part of their Devotion to touch this Parchment, and kiss it: as *Leo Modena* tells us, in his *History of the Jews, p. i. cap. 2.*

Ver. 10. And it shall be, when the LORD thy GOD shall have brought thee into the Land, which he sware, &c.] Of this he speaks with the greatest Assurance, there being no Doubt to be made, that *GOD* would immediately give them Possession of the good Land promised to them. The only Danger was, lest they should be thrown out of it for their Disobedience.

Great and goodly Cities, which thou buildedst not,] For they did not lay all waste, as they did *Jericho*, (for which there was a particular Reason) but dwelt in them, after they had destroyed the Inhabitants.

Ver. 11. And Houses full of all good Things, which thou filledst not, &c.] In this, and what follows in the rest of the Verse, he sets forth the great Bounty of *GOD* to them; who intended to enrich them with all Manner of good Things, without any Labour of their own to purchase them.

Ver. 12. Then beware, lest thou forget the LORD, which brought thee forth out of the Land of Egypt, &c.] In Prosperity we are too prone to forget our Benefactors.

Ver. 13. Thou shalt fear the LORD thy GOD, and serve him,] Preserve an awful Sense of him in thy Mind, and be constant in his Worship and Service; which was never more necessary, than when they enjoyed so many Blessings from him.

And shalt swear by his Name.] When there was any Need for it: as in making Covenants with their Neighbours, or in bearing their Testimony before a Judge, they were to swear only by the Name of *GOD*, not by any Idol, nor by the Heaven, or the Earth, or any Thing therein; for they can bear Witness to nothing: see *Josb. xxiii. 7, 8.* Nor was it lawful, as *Maimonides* observes, (in his Treatise called *Shebuoth*) to join

any other Thing the Name of GOD. But it was all one, whether a Man swore by the proper Name of GOD, or by any of his Attributes, as by the Name of him who is Merciful, or Gracious, or Long-suffering, &c. for this is a perfect Oath: see *Selden, lib. ii. De Synedr. cap. 11. n. 2.* And see *n. 7.* concerning other Oaths.

Ver. 14. *Ye shall not go after other Gods, of the Gods of the People which are round about you:]* This shews that his Intention in this Chapter is, to press upon them the Observation of the First Commandment, which our Saviour justly calls the *Great Commandment.*

Ver 15. *For the LORD thy GOD is a jealous GOD]* See *Exod. xx. 5. Exod. xxxiv. 14.*

Among you;] In the *Hebrew*, in the *Midst* of you; to observe all you do, tho' never so secretly.

Lest the Anger of the LORD thy GOD be kindled against thee, and destroy thee from off the Face of the Earth,] For this was the most provoking of all other Sins: and therefore we never read either in the Law, or in the Prophets, the Word *Charon* [i. e. *Fury*], or *Aph* [*Anger*], or *Caas* [*Indignation*], or *Kinah*, [*Jealousy*], ascribed unto GOD, but when Mention is made of Idolatry. So *Maimonides* observes, *More Nevoch. P. I. cap. xxxvi.*

Ver. 16. *Ye shall not tempt the LORD your GOD, as ye tempted him in Massah.]* Never distrust GOD's good Providence, nor murmur against him in any Distress: for this was the Temptation at *Massah*, *Exod. xvii. 2, 7.*

Ver. 17. *You shall diligently keep the Commandments of the LORD your GOD, and his Testimonies, and his Statutes, which he hath commanded thee.]* As if he had said, I cannot too oft press this upon you; nor can you use too great Care in this Matter.

Ver. 18. *And thou shalt do that which is right and good in the Sight of the LORD, that it may be well with thee,]* As they loved themselves, he charges them not to follow their own Desires, (which is called *doing that which is good in their own Eyes*) but govern themselves by his holy Will.

And that thou mayst go in and possess the good Land,] Or rather, after thou hast gone in, and possessed the good Land, which the LORD swore unto thy Fathers: for there was no Doubt of their going in; but only of their Behaviour there, after they were made so happy, *ver. 10, 11, 12.*

Ver. 19. *To cast out all thine Enemies from before thee, as the LORD hath spoken.]* He seems particularly to charge them to drive out the People of *Canaan*, as GOD hath commanded, *Numb. xxxiii. 32.* For otherwise, they would tempt them to forget this great Principle of their Religion, that the GOD of *Israel* was the only GOD, and entice them to serve their Idols, *ver. 14.*

Ver. 20. *And when thy Son asketh thee in Time to come, saying, What mean the Testimonies, and the Statutes, and the Judgments, which the LORD our GOD hath commanded you?]* *Abarbinel* thinks, that their Posterity, in future Ages, might observe three sorts of Precepts in the Law, viz. *Testimonies*, which in *Hebrew* are called *Eduth*, which were such Constitutions as bear Witness of some great Thing GOD had done for them, and preserved the Memory thereof; such was the *Passover*. And then, *Secondly*, there were *Chukkim* [*Statutes*],

which are such Precepts, the Reason of which is unknown. And, *Thirdly*, *Mischpatim* [*Judgments*], which are such, whose Reason is evident. Now they might desire to know the Reason why such several Laws were given; and he thinks *Moses* teaches them to give a distinct Answer to their Children about each of these.

Ver. 21. *Then thou shalt say unto thy Son, We were Pharaoh's Bondmen in Egypt, and the LORD brought us out of Egypt with a mighty Hand;]* As if he had said, tell them the Reason why he gave us the first Sort of Precepts, particularly that about the *Passover*, was, because we were Slaves, and GOD brought us a State of Liberty; which he would have always thankfully remember'd, by the Observation of that Feast which testified what GOD wrought for us by his Power alone. The like may be said of the other two great Festivals, which were to preserve the Memory of such like Benefits.

Ver. 22. *And the LORD shewed Signs and Wonders great and sore upon Egypt, upon Pharaoh, and upon all his Household, &c.]* Particularly slew all their First-born, and spared those of the *Israelites*: The Memory which he ordered to be preserved, by giving their First-born unto him, *Exod. xiii.*

Ver. 23. *And he brought us out from thence, that he might bring us in, to give us the Land which he swore unto our Fathers.]* This is the Reason, *Abarbinel* fancies, of giving them the *Judgments* before-mentioned: GOD brought us out, saith he, to place us in this good Land, and settle us here under a Government of our own. Now civil Society cannot be preserved, without just Judgments; and therefore, that we might live in good Order, GOD gave us these political Laws.

Ver. 24. *And the LORD commanded us to do all these Statutes, to fear the LORD our GOD,]* As for the third Sort, which are *Statutes*, give your Children this Answer: That tho' we do not know the Reason of them, yet the Benefit of them is manifest; for they lead us to the Fear of GOD. And nothing is so much for our Good as that, both for the eternal Good of our Souls, and for the long Life of our Bodies. So he interprets the last Words of this Verse, and so doth *Maimonides*.

For our Good always, that he might preserve us alive, as it is at this Day.] The first Words in the *Hebrew* are, *that it may be well with us all our Days*; or more literally, *For Good to us all our Days*; that is, say our Rabbins, (they are the Words of *Maimonides*, *P. iii. More Nevochim, cap. 27.* where he repeats what I observed before upon *iv. 40.*) *That it may be well with us in that World which is wholly good; and our Days may be prolonged in that World which is wholly long*, or, in short, That thou mayest come into the World which is good and long, which is a perpetual Subsistence. As for the last Words, they belong, he thinks, to their corporeal Subsistence here, which endures but for a Time; and therefore he saith, *As at this Day*; to shew he speaks of the present World, wherein they should live happily by observing his Laws.

Ver. 25. *And it shall be our Righteousness, if we observe to do all these Commandments,]* Their Children might say, If there be such Benefits in observing the *Statutes*, which lead to the Fear of GOD, and to Happiness hereafter, what need we trouble

trouble ourselves about the other two? Unto which, *Abarbinel* imagines, they are taught to give this Answer, *It is our Righteousness, if we observe to do all these Commandments*, i. e. We cannot be righteous before GOD, if we have not respect to all his Precepts, whether *Testimonies*, *Statutes*, or *Judgments*, which are all comprehended in this Word *Mitzvoth*, or *Commandments*. This is something nice and curious, but there is a great deal of Truth in it.

The Word *Righteousness* also, it must be acknowledged, often comprehends *Mercy* in it: and thus the LXX and the *Vulgar Latin* here understand it. And to take in this Sense, these Words may be thus expounded: if we observe to do all these Commandments, GOD will account us a righteous People, and be kind to us.

Before the LORD our GOD, as he hath commanded us.] Having a sincere Respect to GOD in all that we do.

C H A P. VII.

Verse 1. **W**HEN the LORD thy GOD shall bring thee into the Land whither thou goest to possess it,] That is, when he had put them into Possession of it.

And hath cast out many Nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites,] There were ten Nations inhabited in this Country in the Days of Abraham: but three of them were either worn out since that Time, or being but a small People, were incorporated with the rest: for the *Kenites* and the *Kenezites*, (see *Gen. xv. 19.*) are not mentioned after that Time, and the *Rephaim* possessed but a little Part of *Canaan*, the great Body of them being in *Basban*, on this Side *Jordan*, where *Moses* now was: see upon *Gen. xv. 19.*

Seven Nations greater and mightier than thou.] The *Amorites* alone seem to have been mightier than the *Israelites*, (for there were no less than five Kings of them, that dwelt in the Mountains, *Josh. x. 5, 6.* besides those in other Parts) and therefore all the seven Nations were much superior to them in Strength.

Ver. 2. And when the LORD thy GOD shall deliver them before thee, thou shalt smite them, and utterly destroy them.] He still pursues his Intention, to preserve in them a due Care to observe the first Commandment, of which he began to treat in the foregoing Chapter: for that is the Reason why they were to destroy these seven Nations, that they might not be in danger to be seduced by them to serve other Gods, *ver. 1.* But whether they were not first to offer them Terms of Peace, according to the Directions in the twentieth Chapter of this Book, is a Question which I have endeavoured to resolve in another Place, upon *Exod. xxiii. 33.* Certain it is, that if they refused their Offers, there was the greater Reason to be severe to them: and without offering them any Terms, GOD might in Justice order the *Israelites* to destroy them: for every King hath Power in his Dominions to cut off Evil-doers; and therefore much more the KING of Kings: who might order whom he pleased (as other Kings do) to be Executioners in his Vengeance upon these seven

Nations, for their abominable Idolatries, beastly Lusts, and horrid Cruelties, and other such-like Sins, of which they were guilty.

This was a Thing of such Moment, that GOD ordered *Moses* to give them this Charge, some Time ago, *Numb. xxxiii. 52.* which he now renews.

Thou shalt make no Covenant with them,] To suffer them to live with them, in the same Country, *Exod. xxxiv. 12.*

Nor shew Mercy unto them;] For that had been Cruelty to themselves, and their Posterity, to spare such incurable Idolaters. How far the *Talmudists* extend this, see in *Dionys. Vossius*, upon *Maimonides's* Treatise of *Idolatry*, p. 139. and *Maimonides* himself, in the following Paragraphs, 4, 5, 6.

Ver. 3. Neither shalt thou make Marriages with them: thy Daughter thou shalt not give unto his Son: nor his Daughter shalt thou take unto thy Son;] See *Exod. xxxiv. 15.* Some of the *Jews* think they might marry with them, if they became Proselytes of Justice (as they called those who received Circumcision, and undertook to observe the whole Law); and that they might think this was not lawful, yet think that they might marry with the Children of such Proselytes: see *Selden*, lib. v. de *Jure Nat. & Gent. &c. cap. 14, 15.* And the *Talmudists* say, This Law did not extend to Proselytes, who might marry with any of these Nations, as he shews there, *cap. 18.*

Ver. 4. For they will turn away thy Son from following me, that they may serve other Gods:] There was great Danger, if they loved their Wives, that they might draw them to their Idolatry; in which they were so rooted, that there was little Hope of converting them to the true Religion. Therefore this is opposed to the Love of the LORD their GOD; for the preserving of which in their Hearts, they are forbidden such Marriages, *Josh. xxiii. 11, 12.* And indeed it was but a Piece of natural Equity, that they should abstain from such Familiarity with those who would certainly undo them. Which made *Abraham*, before this Law, charge his Son *Isaac*, not to take a Wife from among the *Canaanites*; and the same Care was taken of *Jacob*. And when this Law of *Moses* was abolished, the Apostle warns Christians themselves against such unequal Matches, *2 Corin. vi. 14.* The Danger of which *David* had noted, *Psal. cvi. 35, 36.*

So will the Anger of the LORD be kindled against you, &c.] See *vi. 15.*

Ver. 5. But thus shall ye deal with them: or, Therefore thus shall ye deal with them;] That is, to prevent the fore-mentioned Mischief, he orders them to leave no Relick of their Idolatry remaining.

Ye shall destroy their Altars,] The very same Precept, *Exod. xxxiv. 13.*

And break down their Images,] The very same Words with these are in *Exod. xxiii. 24.* (only there it is said, quite break down) and in *Exod. xxxiv. 13.*

And cut down their Groves,] There is the same Mention of *Asherim* (which we translate *Groves*) in the Place last named; only another Word for cut down: see there. But *Mr. Selden*, both there and here, understands by *Asherim*, wooden Images of *Astarte*, a great Goddess worshipped in that Country

Country: For which, among other Reasons, he gives this, that *Gideon* is said to have thrown down the Altar of *Baal*, and cut down the Grove that was by it. So we translate it, *Judg.* vi. 25, 28. where, in the *Hebrew*, the last Word is *Alau*, which signifies upon it, and not by it: And so the LXX, *Ἐπ' αὐτῷ*. And therefore the *Asherah*, which is said to be upon the Altar, must not signify a Grove, but an Image; and none more likely than that of *Astarte*. See *De Diis Syris*, *Syntagm.* 2. cap. 2. and *2 Kings* xxiii. 6, 7.

And burn their graven Images with Fire.] As he was commanded to destroy their molten Images, *Numb.* xxxiii. 52. that no sort of Image, nor any Monument of their Worship might be left in the Country, but all so intirely abolished, that they might have no Incentive to Idolatry. This was the Work of the Supreme Governor, as *Grotius* prudently observes: For, though out of private Places it belonged to the Lord of the Place, or, if he were negligent, to the King, to remove Idols, yet none but the Supreme Power might remove them out of publick Places, or such Persons who were delegated thereby to that Office. See *L. de Imper. Sum. Potest. circa Sacra*, cap. 8. sect. 3.

Ver. 6. For thou art a holy People unto the LORD thy GOD:] This is an Argument frequently used, particularly in the Book of *Leviticus*, why they should cleave to GOD alone; because he had separated them to himself by many peculiar Laws, which no other People had but they, *Levit.* xi. 44, 45. xix. 2. xx. 7, 26.

The LORD thy GOD hath chosen thee to be a special People unto himself, above all People that are upon the Face of the Earth.] As he had distinguished them from all other People by peculiar Laws, so by special Favours, and singular Privileges, which no other Nation whatsoever enjoyed. See *Exod.* xix. 5, 6. Some interpret the Words *special People*, to signify that they belonged to none but him; and he had no other People but they; whom he had espoused to himself. From whence it is, that as the *Israelites* are called GOD's People, so that Country is called his Land, (*Psal.* lxxxv. 1.) for there he dwelt by his special Presence. And the King of that Country is called GOD's King, (*Psal.* xviii. 50.) and he is said to sit on GOD's Throne; and to be *Melech le Jehovah*, King for the LORD, *2 Chron.* ix. 8. and the Kingdom is called the Kingdom of the LORD, xiii. 8. and therefore with this Argument *Asa* addresses himself to GOD in the next Chapter, (xiv. 11.) for Help in Time of Distress, because he was their GOD; and would not, he hoped, let their Enemies prevail against himself. And, accordingly, these Enemies are said to be destroyed before the LORD, and before his Host, Ver. 13. *Jehoshaphat* also exhorts the Judges in that Book to great Caution, *2 Chron.* xix. 6. because they judged not for Man, but for the LORD. And the Prophet exhorts, in the following Chapter, xx. 15. not to be afraid of a mighty Host which came against him, because the Battle is not yours, but GOD's; the Cause in which they fought being his, more than their own.

Ver. 7. The LORD did not set his Love upon you, nor choose you,] To be his special People, as he calls them in the foregoing Verse.

Because ye were more in Number than any People; for ye were the fewest of all People:] When GOD declared his Love first to *Abraham*, and his Posterity, he had no Child, *Gen.* xii. 1, 2, 3. xv. 1, 2. And when he had, his Family continued so small, after there were twelve Heirs of the Promise, that in the Space of Two hundred Years, they were but seventy Persons, *Gen.* xlvi. 27. Nor do we read of any great Increase of them till after the Death of *Joseph*, which was near Fourscore Years more, *Exod.* i. 7, 8, &c. So *St. Stephen* observes, *Acts* vii. 17. When the Time of the Promise drew nigh, which GOD had sworn to *Abraham*, the People grew and multiplied in Egypt.

Ver. 8. But because the LORD loved you,] Because it was his good Pleasure to single them out from all other People, to receive special Tokens of his Favour to them.

And because he would keep the Oath, which he had sworn unto your Fathers, hath the LORD brought you out with a mighty Hand, &c.] Not for any Desert of theirs; but to make good his Promise confirmed with an Oath, did he work their wonderful Deliverance out of Egypt, *Gen.* xv. 13, 14. xxii. 16, &c.

Ver. 9. Know therefore that the LORD thy GOD, he is GOD,] He exhorts them therefore to preserve this Sense in their Mind, that their GOD is the only GOD.

The faithful GOD, which keepeth Covenant and Mercy with them that love him, and keep his Commandments,] Who will not only faithfully keep his Word, and make good his Promises, but do abundantly more than he hath promised to those that cleave unto him alone, and serve no other GOD: For it appears by the Second Commandment, that is peculiarly meant by loving him.

To a thousand Generations;] See *Exod.* xx. 6.

Ver. 10. And repayeth them that hate him,] Punish all Idolaters, who are peculiarly called *Haters of GOD*, as I have often observed. See *Exod.* xx. 5.

To their Face, &c.] They themselves should live to see and feel the Punishment of their Idolatry. So the *Chaldee* paraphrases it, *Bacajehon*, in their Life.

He will not be slack to him that hateth him, he will repay him to his Face.] Tho' he do not punish him immediately, yet he will not defer it long, but be avenged of him, before he die. Therefore, when he threatens to punish them to the Third and Fourth Generation, the Meaning is not, that he will only punish their Posterity, but them with their Posterity; whom they shall see destroyed before their Face. For the Fourth Generation (as *Maimonides* observes) is as much as the oldest Men commonly live to see.

Ver. 11. Thou shalt therefore keep the Commandments, and the Statutes, and the Judgments, which I command thee this Day, to do them.] All the Laws of GOD, (see vi. 1.) especially this great Commandment, to have no other GOD but him.

Ver. 12. Wherefore it shall come to pass, if ye hearken to these Judgments, and keep, and do them; that the LORD thy GOD, shall keep unto thee

the Covenant, and the Mercy, which he swore unto thy Fathers.] As faithfully fulfil his Promises to them, as he did to their Fathers.

Ver. 13. *And he will love thee,*] Continue his Love to them.

And bless thee, and multiply thee:] This was the great Promise made to their Fathers, that he would make their Posterity as numerous as the Stars of Heaven, and the Dust of the Earth, Gen. xv. 5 xxii. 17. xxviii. 14.

He will also bless the Fruit of thy Womb,] Preserve them from miscarrying, that so they might multiply.

And the Fruit of thy Land, thy Corn, and thy Wine, and thine Oil,] By giving them Rain in due Season, &c. See Levit. xxvi. 4, 5.

The Increase of thy Kine,] The Hebrew Word *Segar*, which we translate *Increase*, the LXX, Vulgar, and Syriac, render the *Herds*. But Onkelos and Jonathan translate it as we do, *the young ones which the Mothers bring forth*. See Bochart. P. I. Hierozoicon, Lib. II. cap. 30.

And the Flocks of thy Sheep, &c.] The Hebrew Word *Astareth*, comprehends Flocks both of Sheep and of greater Cattle, as the same Bochart observes, P. I. Hieroz. Lib. III. cap. 43. and in his *Canaan*, Lib. II. cap. 2. where he observes, that the Goddess *Astarte*, in those Countries, was thought to preside over Flocks of Sheep, and Herds of Oxen.

Ver. 14. *Thou shalt be blessed above all People:]* He promises to make them as singular for his Favours, as they were in their Laws and Manner of Living.

There shall not be Male or Female barren among you, or among your Cattle.] See Exod. xxiii. 26.

Ver. 15. *And the LORD will take away from thee all Sicknes,*] Or remove from them the common Diseases and Infirmities of Mankind; so that they should die in a good old Age (as the Scripture speaks); which tended manifestly to their Increase and Multiplication.

And will put none of the evil Diseases of Egypt (which thou knowest) upon thee:] Neither those Blotches or Boils which GOD, by an immediate Hand, smote them withal, Exod. ix. 9. xv. 26. Nor any other which they in that Country were subject unto, peculiarly their filthy Ulcers called *Aegyptiaca* and *Syriaca*, as Casaubon observes upon *Perfius*, Sat. v. p. 467. with which the Priests of *Isis* were wont to threaten and terrify poor People, if they did not worship her. In Opposition to which our very learned Dr. Spencer thinks GOD made this special Promise to his People, to preserve them from all such evil Diseases, if they kept themselves pure from that *Egyptian* Idolatry. Which is very ingenious, if the Worship of *Isis* was so ancient as the Days of *Moses*. See Lib. I. de Legibus Hebr. Ritual. cap. 3.

But will lay them upon all them that hate thee.] And thereby disable them to hurt his People.

Ver. 16. *And thou shalt consume all the People, which the LORD thy GOD shall deliver thee:]* Utterly destroy all the People of *Canaan*, when they had conquered them, as he commanded them before, ver. 7.

Thine Eye shall have no Pity upon them:] The Reason of this Severity was, because of their abominable Wickedness, as I there observed.

Neither shalt thou serve their Gods, for that will be a Snare unto thee.] In the Hebrew, and thou shalt not serve their Gods, &c. This Severity was used to prevent their being inticed by them to their Idolatry, if they had suffered them to live among them.

Ver. 17. *If thou shalt say in thine Heart, These Nations are more than I; how can I dispossess them?] If such a Diffidence began to arise in their Hearts, as possessed their Forefathers, Numb. xiv.*

Ver. 18. *Thou shalt not be afraid of them, but shalt well remember what the LORD thy GOD did unto Pharaoh, and unto all Egypt:]* He requires them immediately to expel all Fear by Faith in GOD; which the Remembrance of what GOD had done for them, if seriously reflected on, might well work in them.

Ver. 19. *The great Temptations which thine Eyes saw, and the Signs, and the Wonders, and the mighty Hand, &c.]* Of all these he had put them in mind before, iv. 34. and now renews the Remembrance of it, that the Experience they had of GOD's Power and Goodness, might banish all Fear out of their Hearts.

Ver. 20. *Moreover the LORD thy GOD will send the Hornet among them,*] Raise up Enemies which they think not of, to infest them, that is, unusual Swarms of Hornets, and of an unusual Bigness, it's like, which came like an Army upon them. See Exod. xxiii. 28.

Until they that are left, and hide themselves from thee, be destroyed.] Which should pursue those that fled from the *Israelites*, and sting them to Death in their lurking Holes.

Ver. 21. *Thou shalt not be affrighted at them:]* Let all this inspire you with Courage.

For the LORD thy GOD is among you, a mighty GOD, and terrible.] The Sovereign of the World, of whose Goodness you have had such long Experience, dwells among you, and conducts and leads you, wheresoever you go: And who can stand before him? See Exod. xvii. 7.

Ver. 22. *And the LORD thy GOD will put out these Nations before thee, by little and little: Thou mayst consume them at once, lest the Beasts of the Field increase upon thee.]* Be not discouraged, though they be not destroyed all at once: There is great Reason against that, concerning which see Exod. xxiii. 21. where this Verse is explained.

Ver. 23. *But the LORD thy GOD shall deliver them unto thee, and shall destroy them with a mighty Destruction, until they be destroyed.]* In Time he will deliver them all up into thy Hand; and thou shalt so over-power them, as to leave none of them remaining.

Ver. 24. *And he shall deliver their Kings into thine Hand,*] As he did, we read in the Book of *Joshua*, xii. 7, 8, 9, &c. where Thirty-one Kings are enumerated, who were conquered by him.

And thou shalt destroy their Name from under Heaven,] There shall no Memory, of so much as the Names of such Men, be left any-where.

There shall no Man be able to stand before thee, until thou have destroyed them.] The Kings and great Men of the Country being destroyed, their Victory was easier over the rest.

Ver. 25. *The graven Images of their Gods shall ye burn with Fire:]* This he had required before, ver. 5. but mentions it again, to let them know, that if they did not perform their Part of the Covenant, (of which this was the chief) GOD would not destroy the Inhabitants of Canaan totally. As we find he did not, *Judg. ii. 2, 3.* and for this very Reason, as *Joshua* had told them, *xxiii. 12, 13.*

Thou shalt not desire the Silver or Gold that is on them,] The *Jews* are too nice and curious, who expound this only of the Gold and Silver Cloaths, or the Chains, or other Jewels of Gold and Silver, wherewith their Images were adorned; because he saith, *on them.* There is no Reason to doubt, but he means, that they should be destroyed, if they were intirely made of massy Gold and Silver; which they were not to convert to their own Use: For thus *Moses* did with the Golden Calf, *Exod. xxxii. 20.* and *Jacob*, in ancienter Time, buried all the strange Gods, as well as the Ear-Rings that were in their Ears, *Gen. xxxv. 4.* And *Josiah*, in future Ages, burnt every Thing that had been employed to Idolatry, even the Vessels that were made for *Baal*, as well as the Images, &c. and stamped them to Powder, *2 Kings xxiii. 4, 6, 14, 15.*

Nor take it unto thee, lest thou be snared therein:] Be drawn into a Conceit, that there was something sacred in it, and so tempted to worship it.

For it is an Abomination to the LORD thy GOD.] Whatsoever hath been employed to such idolatrous Worship, is so detestable unto the Divine Majesty, that he will not have it converted to any ordinary and common Use, but utterly destroyed.

Ver. 26. *Neither shalt thou bring an Abomination into thy House,]* And therefore he requires them, not to bring any of that Silver and Gold which had belonged to those Idols (which he calls *an Abomination*) into their Houses, to be employed unto any private Use whatsoever: So the *Jews* understand these Words, having made from hence one of their affirmative Precepts: *That no Man should seek the least Profit or Benefit from any Thing appertaining to an Idol.*

Lest thou be a cursed Thing, like it:] Every Thing that was idolatrous, was a *Cherem*, devoted to Destruction, as he saith in the last Words, *It is a cursed Thing*, which no Man might meddle withal, *xiii. 17.* If he did, he became an accursed Thing, *i. e.* was devoted to Destruction, as the Thing itself was. This was apparent afterwards in the Example of *Achan*, *Josh. vii.* who took a Wedge of Gold, and a *Babylonish* Garment for his own private Use, when it had been made a *Cherem* by GOD's express Command, (*Josh. vi. 17.*) and therefore was stoned to Death.

But thou shalt utterly detest it, and thou shalt utterly abhor it, &c.] Not only look upon it as useless and unprofitable, but as hateful and execrable in the highest Degree; and therefore to be intirely destroyed. All this tended to their Preservation in the true Religion; which taught them to have every Thing contrary to it in the utmost Detestation: Insomuch (as *Maimonides* interprets this Precept, in his *More Nevachim*, *P. III. cap. 37.*) that if any Man broke such

Images, or melted them down, and then sold the Silver and Gold, he committed an Abomination; and the Price of this being mingled with his other Riches, proved the Rust of them all. This he thinks is the Meaning of bringing *an Abomination into their House.* Which was so far from bringing a Blessing, (as the Heathen imagined) that it brought a Curse upon all that they had.

The *Jews* were so sensible of all this, after they had severely smarted for their Idolatry, that they thought it unlawful to use any Vessel that had been employed in sacrificing to a false God; nay, to warm themselves with the Wood of a Grove that was cut down; or to sit under the Shadow of it, for Coolness sake, while it was standing; or so much as to use the Ashes of the Wood that were left after the Grove was burnt. See *Selden, Lib. II. De Jure Nat. & Gent. juxta Discipl. Heb. cap. 7. pag. 215, 216, &c.*

C H A P. VIII.

Ver. 1. *ALL the Commandments, which I command thee this Day, shall ye observe to do:]* He seems still to press them to have a special Care to observe the *Ten Commandments*, and especially the *First* of them, (*vi. 4, 5, 6.*) For it appears by the latter End of this Chapter, that he hath a Regard to that.

That ye may live,] Long and happily: For *Life*, every one knows, frequently signifies all the Comforts of Life, as *Death* signifies all Manner of Miseries.

And multiply,] Which is the Effect of a long and happy Life.

And go in, and possess the Land, &c. Or, After ye go in and possess the Land, which the LORD swore unto your Fathers.] See *vi. 18.*

Ver. 2. *And thou shalt remember all the Way which the LORD thy GOD led thee these forty Years in the Wilderness,]* Whereby they were severely punished for the Rebellion of their Forefathers against him; which should be an Admonition to them to be more dutiful. Others expound it of the Care of GOD over them, in providing for them, and protecting them, as well as leading them by a glorious Cloud all that Time; which doth well enough agree with what follows. See *ii. 7.*

To humble thee,] Or to afflict thee with tedious Wanderings up and down, backward and forward, without any certain Dwelling-Place.

And to prove thee,] To try whether they would be better, by being kept so long out of the good Land promised unto them.

To know what was in thine Heart, whether thou wouldst keep his Commandments, or no.] GOD knew perfectly how they were disposed towards him; but it was fit, that they should know themselves better, and Posterity be instructed by their Behaviour.

Ver. 3. *And he humbled thee, and suffered thee to hunger,]* He afflicted thee, by suffering thee to want Bread to eat, *Exod. xvi. 2, 3.*

And fed thee with Manna,] But it was, that he might have an Opportunity to make a bountiful Provision for such a vast Multitude of People, as were fed by him every Day from Hea-

ven, and teach them to depend on his good Providence.

Which thou knewest not, neither did thy Fathers know ;] *Exod. xvi. 15.* He made an unusual, as well as an unexpected Provision for them.

That he might make thee know, that Man doth not live by Bread only,] That it is not only our common Food that preserves us.

But by every Word that proceedeth out of the Mouth of the LORD, doth Man live.] But by any Thing whatsoever, (for so *Word* often signifies) which *God* shall please to command to give us Nourishment. This was a wonderful Encouragement to Obedience, that *God* would rather work a Miracle, than suffer them to want Necessaries ; and by a light aerial Sort of Bread, give them as great Strength and Vigour, as the most solid Nourishment was wont to afford them. The Remembrance of which could not but excite their Posterity to love *God*, and serve him, if they often and seriously reflected on it.

Ver. 4. Thy Raiment waxed not old upon thee, neither did thy Foot swell these forty Years.] These were two other wonderful Benefits, which, if well considered, could not but incline them to be obedient to him, who multiplied Miracles to nourish and strengthen their Faith and Hope in him. The *Jews*, to increase the Miracle, say, their Cloaths enlarged as they grew bigger, from Children to Men ; and so did their Shoes also : But there was no Need of this ; for the Cloaths and Shoes of those Men that died, might serve their Children when they grew up to their Stature. And it was sufficiently amazing, without such Additions, that their Cloaths should not so much as decay, nor their Feet, by so long travelling in hot and stony Places, have the least Swelling in them, or, as some translate it, *grow callous*. There are those that refer this last Clause not to their Feet, but to their Shoes ; according to what we read, *xxix. 5.*

Ver. 5. Thou shalt also consider in thine Heart,] Often reflect and ponder.

That as a Man chasteneth his Son, so the LORD thy God chasteneth thee.] All the Afflictions which *God* had sent upon them, he would have them think, were not for their Undoing, but for their Amendment, and correcting what was amiss in them ; and therefore ought to be thankfully acknowledged as well as his Benefits.

Ver. 6. Therefore thou shalt keep the Commandments of the LORD thy God, to walk in his Ways, and to fear him.] Howsoever therefore he dealt with them, it ought to have led them to Obedience. In the Repetition of this so often, *Moses* doth but practise his own Lesson, which he had taught them, *vi. 7.* That they should teach these Words diligently to their Children, &c.

Ver. 7. For the LORD thy God bringeth thee into a good Land,] Therefore there was the greater Need they should enter into it with the pious Resolution before-mentioned, *To fear God, and walk in his Ways.* Otherwise, they would be in great Danger to be corrupted by such Plenty and Variety of all good Things, as this Land afforded.

A Land of Brooks of Water, of Fountains, and Depths that spring out of Valleys and Hills ;] The

Hebrew Word Tebom, which we translate *Deep*, and in the plural Number *Depths*, signifies sometimes those great Caverns of Water that are within the Ground, which were made by the plentiful Rains, which *God* sent upon this Country, while they were obedient to him : Which both made it fruitful, (though now barren) and abounding also with Water for their Cattle, *Psalms lxxviii. 15. Ezek. xxxi. 4.* But it is here commonly interpreted *Lakes*, or *Wells* of Water.

Ver. 8. A Land of Wheat, and Barley, and Vines, and Fig-Trees, and Pomegranates ;] Plentifully stored with all Things necessary for the Support and Pleasure of Life.

A Land of Oil-Olive, and Honey ;] The same Word *Debas*, which signifies *Honey*, signifies also *Dates*. And so *de Dieu* thinks it most reasonable to translate it here, being joined with four other Sorts of Fruits ; and so *Kimchi* saith, the ancient *Jews* expounded it in this Place ; and in *2 Chron. xxxi. 5.* where it is said, That *Israel* brought in Abundance, the First-Fruits of Corn, Wine, Oil, and Honey, or Dates, as we there translate it in the Margin.

Ver. 9. A Land wherein thou shalt eat Bread without Scarceness,] Be in no Want of any Sort of Provision, which is comprehended under the Name of *Bread*.

Thou shalt not lack any Thing in it ;] No other Conveniencies of Life.

A Land whose Stones are Iron, and out of whose Hills thou mayst dig Brass.] Where there are useful Minerals, as plentiful as Stones are in other Places. These are the rather mentioned, because there were no such Mines in *Egypt*, where they had long dwelt, and were stored with Plenty of other Things, *Numb. xi. 5.*

Ver. 10. When thou hast eaten, and art full,] After a liberal Meal.

Then thou shalt bless the LORD thy God for the good Land which he hath given thee.] Give solemn Thanks to *God*, not only for that present Repast, but for the plentiful Provision he had made for them of all good Things, in the Land he had bestowed on them. From this Place the *Jews* have made it a general Rule, or, as they call it, an affirmative Precept, That every one bless *God* at their Meals, that is, as I said, give him Thanks for his Benefits : For he blesses us, when he bestows good Things upon us ; and we bless him, when we thankfully acknowledge his Goodness therein : Which is a natural Duty, which we owe to the Fountain and Original of all Good.

Ver. 11. Beware that thou forget not the LORD thy God, in not keeping his Commandments, his Judgments, and his Statutes, which I command thee this Day :] He would have their Thanksgiving for his Benefits leave such a Sense of *God* upon their Minds, as should make them careful to yield him an intire Obedience.

Ver. 12. Lest, when thou hast eaten, and art full, and hast built goodly Houses, and dwelt therein ;] Feasted in stately Houses, wherein they enjoyed their Ease.

Ver. 13. And when thy Herds and thy Flocks multiply, and thy Silver and thy Gold is multiplied, and all that thou hast is multiplied ;] The Sense of these two Verses is, when they had great

great Abundance of all good Things, within Doors, and without.

Ver. 14. *Then thine Heart be lifted up,*] Which is an usual Effect of great Riches; as *Euripides* observes in that known Saying of his, *ἡ πλεὺς καλῆται, Wealth breeds Pride, Scorn, and Contempt of others.* This *Moses Kotzensis* thought so great a Sin, that he puts it among the negative Precepts; and pretends, he was warned in a Dream so to do, tho' *Maimonides*, and others, had omitted it. And when he awaked, he was confirmed in it, by reading a Place in the *Gemara* upon *Sota*, cap. i. which saith, Wheresoever we find these Words in Scripture, *Take heed lest*, there is a Prohibition, as there is, ver. 11. and here, *to take heed of Pride: For whosoever is proud, he shall be brought low*, as the *Gemara* there adds; which are, in a Manner, the Words of our blessed Saviour, *St. Luke* xviii. 14.

And thou forget the LORD thy GOD,] This is another common Effect of large Possessions, which make the Owners of them fall into Sloth and Luxury; and such Forgetfulness of the Donor of all good Things, that they trust in uncertain Riches, (as the Apostle speaks) and not in the Living GOD, imagining now they can never want; not because GOD is so good, but because they have such Store of good Things laid up for many Years.

Which brought thee forth out of the Land of Egypt, from the House of Bondage:] No Wonder if they forgot all his former Benefits, when they were unthankful for the present.

Ver. 15. *Who led thee through that great and terrible Wilderness,*] See i. 19.

Wherein were fiery Serpents,] See *Numb.* xxi. 6.

And Scorpions,] These are commonly joined with *Serpents* in Scripture, even in the New Testament, *Luke* x. 19. xi. 12, 13. being found in the same Places, especially in this Defart of *Arabia*.

And Drought,] The Hebrew Word *Tsimmaon* signifies a dry Place, as we translate it. *Psal.* cvii. 33. *Isa.* xxxv. 7. And that best agrees with what here follows, Where there was no Water.

Who brought thee forth Water out of the Rock of Flint;] From whence one would have sooner expected Fire than Water, *Numb.* xx. 11.

Ver. 16. *Who fed thee in the Wilderness with Manna, which thy Fathers knew not;*] Ver. 3. The great *Salmasius*, in a Treatise on purpose about *Manna*, hath said a great deal to prove, that the *Manna* which GOD sent the *Jews*, did not differ in its Form or Substance from that which commonly fell in those Countries, and doth so at this Day: But herein consisted the Miracle, that he gave it them in a prescribed Measure, and so abundantly, as to suffice such a vast Number; and that every Morning, in all Seasons of the Year. This made it a *divine Manna*; for the common fell only in small Quantities, and not always, but at some Times in the Year.

That he might humble thee,] This Word is commonly understood of humbling by *Affliction*; which may seem not to belong to *Manna*; for that was a singular Benefit, being an excellent Nourishment, and of a delicious Taste: but they having nothing else beside this to live upon, were soon tired with it, (as we find *Numb.* xi. 6.) And much more did it seem an Affliction to

them, to live upon one Thing alone, for forty Years together: and GOD intended by it to humble them, at the same Time that he was extraordinary kind to them.

And that he might prove thee,] Whether they would be thankful that they were not starved, and submit to his wise Providence, and obey his Laws; which they had the greater Reason to observe, because it was evident they owed their very Life and Being to him every Moment: for without new Supplies every Day from Heaven, they had been famished in that desolate Wilderness.

To do thee Good at thy latter End.] That in Conclusion his Kindness to them might be more thankfully received, and more safely enjoyed. So *Maimonides* expounds this Passage in his *More Nevochim*, P. iii. cap. 24. "GOD was pleased "to accustom them to labour in the Wilderness, "that he might increase their Happiness, when "they came into the Land of *Canaan*. For this "is certain, *A Transition from Labour to Rest*, is "far sweeter than continual Rest. Nor could they "so easily have subdued the Land, and overcome "the Inhabitants of it, unless they had endured "some Hardship in the Wilderness: For Rest "and Idleness take away Mens Courage; but "Labour and hard Fare augments it. And this "is the Good, saith he, which was in the Issue "to redound to them by this wise Dispensation "of GOD's Providence."

Ver. 17. *And thou say in thine Heart, My Power, and the Might of my Hand, hath gotten me this Wealth.*] Such vain Conceits are apt to arise in Mens Minds, if they preserve not a Sense of GOD, and of all his Mercies to them.

Ver. 18. *But thou shalt remember the LORD thy GOD; for it is he that giveth thee Power to get Wealth,*] Continually call to mind, that they owed all they had, and the Increase of it, to his Almighty Providence; without whom they could never have gotten Possession of this Land, nor have prospered in it.

That he may establish his Covenant which he swore unto thy Fathers, &c.] He would have them sensible of their own Unworthiness also, (which would make them more grateful to him) of all the Blessings GOD had bestowed on them, and acknowledge them to his mere Goodness, and Fidelity to his Promises; for they had been a murmuring and rebellious People.

Ver. 19. *And it shall be, if thou do at all forget the LORD thy GOD,*] Luxury and Pride (the usual Effects of Fulness) naturally made them unthankful and unmindful of GOD, and Neglect of GOD's Service made them easily fall to Idolatry.

And walk after other Gods, and serve them, and worship them;] The two last Expressions are the Explication of the first; for then they walked after the Idols of the People, (as *Onkelos* paraphrases it) when they worshipped and adored them. It is evident by this, that the Drift of *Moses*, in all this Discourse, is (as I observed before) to press upon them the first and great Commandment.

I testify against you this Day, that ye shall surely perish.] See iv. 26.

Ver. 20. *As the Nations which the LORD destroyeth before your Face,*] He speaks in the present

present Tense, because he was about to destroy them : and when he began, he destroyed them by little and little, (vii. 22.) and there were still more to be destroyed.

So shall ye perish ; because ye would not be obedient to the Voice of the LORD your GOD.] It was but just, that they should perish as those Nations did, because they fell into their Sin.

C H A P. IX.

Verse 1. **H**EAR, O Israel :] He begins a new Exhortation to them, at some Distance of Time from the former ; but still aiming at the same Thing, to represent to them the Danger of Idolatry.

Thou art to pass over Jordan this Day,] That is, shortly, not long hence ; for it cannot be meant precisely : all these Things being spoken in the *eleventh* Month of the last Year of their Travels, and they passed not over *Jordan* till the *first* Month of the next Year. Between which and this Time *Moses* died, and they mourned a whole Month for him.

To go in to possess Nations] A Country inhabited by Nations ; for the People themselves they were to destroy.

Greater and mightier than thyself ;] Whom, notwithstanding GOD would deliver up into their Hands.

Cities great, and fenced up to Heaven ;] As the Spies had represented them (i. 28.) And they were indeed very strong Cities, whose Walls could not easily be scaled.

Ver. 2. *A People great and tall,]* Numb. xiv. 28, 32.

The Children of the Anakims, whom thou knowest,] Who seem to have been the Chief of those *Nephilim* or *Rephaim* (which we sometimes translate *Giants*) in those Parts, Numb. xiii. 22, 28, 33.

Of whom thou hast heard say, Who can stand before the Children of Anak ?] A common Proverb in those Days ; the Children of *Anak* being so famous, that the whole Nation (as *Bochartus* thinks) took its Name from them. For *Bene-Anak*, (i. e. Children of *Anak*) or *Phene-Anak* is easily changed into *Phœnicia*. These *Anakims* were vanquished by *Joshua*, who drove them out of the Cities where they dwelt, and made them flee to the *Philistines* ; where a Remnant of them seemed to have lived till the Days of *David*. For *Goliath*, and his Brethren *Lahmi*, *Sippai*, and *Ishbibanob*, (1 Chron. xx. 4, &c.) were *Anakims* ; and so was that Man with six Toes on each Foot, and six Fingers on each Hand, (2 Sam. xxi. 16.) for they were all born at *Gath* ; which was one of the Cities to which the *Anakims* fled, Josh. xi. 22. Some think that from hence Kings, among the *Greeks*, were called *Αναντες*, because commonly they chose those to rule over them who were Persons of a great Stature, and carried Majesty in their Faces. But it is not improbable, (as I observed before) that some of the *Anakims* fled into *Greece*, and settled there, when they were driven out of *Canaan*.

Ver. 3. *Understand therefore this Day,]* Settle this therefore in your Minds, before you go over *Jordan*, as undoubted Truth.

That the LORD thy GOD is he which goeth over before thee,] Over *Jordan*, Josh. iii. 3, 4, &c.

As a consuming Fire :] Before whom none can stand, iv. 24.

He shall destroy them, and he shall bring them down before thy Face :] See Josh. iii. 10, 11. The *Hebrews* have a Conceit, that the Fire which burnt upon the Altar, appeared in the Form of a Lion ; to shew what GOD would be to their Enemies, if the *Israelites* obeyed him ; otherwise, what he would be to them.

So shalt thou drive them out, and destroy them quickly as the LORD hath said unto thee.] Not the whole seven Nations intirely ; whom he said GOD would drive out by little and little, (vii. 22.) but so many, as to make a Settlement for themselves in *Canaan* without much Difficulty.

Ver. 4. *Speak not thou in thine Heart, after that the LORD thy GOD hath cast them out, &c.]* When this is done, do not so much as entertain a Thought.

For my Righteousness the LORD hath brought me in to possess this Land ;] Nothing is more dangerous than Pride and Self-conceit ; and therefore, as he taught them before, (viii. 7.) to have an humble Opinion of their own Power, so now, not to arrogate any thing to themselves, on the Account of their own Righteousness.

But for the Wickedness of these Nations the LORD doth drive them out from before thee.] Lev. xviii. 24, 25, 27, 28.

Ver. 5. *Not for thy Righteousness, or for the Uprightness of thine Heart, dost thou go to possess their Land ; but for the Wickedness of these Nations, &c. and that he may perform the Word which the LORD swore unto thy Fathers, &c.]* It was of great Moment, (which makes him repeat it again) that they should understand the true Causes why GOD expelled these Nations, and gave their Land to the *Israelites* ; which were these two : *First*, The abominable Wickedness of the *Canaanites* ; for which they deserved to be rooted out. *Secondly*, GOD's gracious Promises to the pious Ancestors of the *Israelites*, with whom he made a Covenant, and confirmed it with an Oath to plant them there, in the Room of the former Inhabitants.

Ver. 6. *Understand therefore, that the LORD thy GOD giveth thee not this good Land to possess it, for thy Righteousness ;]* He repeats it a third time, that, if it were possible, he might root out of the *Israelites* the Opinion of their own Deserts, before he rooted the *Canaanites* out of their Country.

For thou art a stiff-necked People :] So far from being righteous, that they were very refractory. Of which GOD often complained, *Exod.* xxxii. 9. xxxiii. 3, 5. and *Moses* acknowledges it in his Prayer to GOD for them, xxxiv. 9.

Ver. 7. *Remember, and forget not, how thou provokedst the LORD thy GOD to Wrath in the Wilderness ;]* In order to destroy the Opinion of their own Righteousness, it was necessary to call to Mind some of their most notorious Provocations ; which he exhorts them carefully to preserve in their Mind, as a Means to keep them humble.

From the Day that thou didst depart out of the Land of Egypt, until ye came unto this Place, ye have been rebellious against the LORD.] This appears by the many Murmurings we read of in the two first

first Years after they came out of *Egypt*; and likewise in the last; of which only we have a particular Account: but their Behaviour, all the rest of the Time they spent in the Wilderness, was no better.

Ver. 8. *Also in Horeb ye provoked the LORD to Wrath;*] Or rather, *even in Horeb* (for there is an *Emphasis* in this, and he speaks it with some Indignation); when they had newly received the Law, and had a visible Appearance of God in great Glory upon Mount Sinai, and had enter'd into Covenant with him, they so shamefully revolted from him, that he thought to have destroyed them, *Exod. xxxii. 7, 8, &c.*

Ver. 9. *When I was gone up into the Mount to receive the Tables of Stone, even the Tables of the Covenant which the LORD made with you.*] See *Exod. xxiv. 11.*

Then I abode in the Mount forty Days, and forty Nights; I neither did eat Bread, nor drink Water.] See *Exod. xxiv. 18. xxxiv. 28.*

Ver. 10. *And the LORD delivered unto me two Tables of Stone, written with the Finger of God,*] See *Exod. xxxi. 18.*

According to all the Words which the LORD spake with you in the Mount,] See *Exod. xxxiv. 28.*

Out of the Midst of the Fire, in the Day of the Assembly:] When the whole Body of the People were assembled, and heard God speak these ten Words out of the Midst of the Fire: see *Deut. iv. 10, 11, 12, 13.*

Ver. 11. *And it came to pass at the End of forty Days and forty Nights, that the LORD gave me the two Tables of Stone, &c.*] That is, having given him the two Tables, as was said before, *ver. 10.*

Ver. 12. *And the LORD said unto me,*] Immediately after he had delivered to him the Tables, *Exod. xxxi. 18. xxxii. 7.*

Arise, get thee down quickly from hence; for thy People, which thou hast brought forth out of Egypt, have corrupted themselves, &c.] See *Exod. xxxii. 7, 8.*

Ver. 13. *Furthermore the LORD spake unto me, saying, I have seen this People, and, behold, it is a stiff-necked People:*] Who will not bend to the Yoke of my Laws, *Exod. xxxii. 9.*

Ver. 14. *Let me alone,*] Do not make any Intercession to me for them.

That I may destroy them, and blot out their Name from under Heaven; and I will make of thee a Nation greater and mightier than they.] See *Exod. xxxii. 10.*

Ver. 15. *So I turned, and came down from the Mount;*] See *Exod. xxxii. 15.*

And the Mount burnt with Fire,] Was all in a Flame, in token of God's high Displeasure against them; and as if he intended presently to consume them.

And the two Tables of the Covenant were in my two Hands.] *Exod. xxxii. 15.*

Ver. 16. *And I looked, and behold ye had sinned against the LORD your God, and had made you a molten Calf:*] About which he found them Dancing, *Exod. xxxii. 19.*

Ye had turned aside quickly out of the Way which the LORD had commanded you.] For a few Weeks before he had commanded them, with his own Mouth, not to make to themselves any graven

Image, &c. *Exod. xx. 4.* And immediately after commanded Moses to repeat this Precept particularly to them, *Not to make with him Gods of Silver or Gold,* *ver. 22, 23.*

Ver. 17. *And I took the two Tables, and cast them out of my two Hands, and brake them before your Eyes;*] By God's Order, no doubt, in token that they had broken his Covenant, and were unworthy to be owned by him for his People, (*Exod. xxxii. 19.*) or that the Covenant was made void, and God no longer engaged to them.

Ver. 18. *And I fell down, &c.*] To pray God for Pardon; tho' not presently: but after he had broken the Calf in Pieces, reproved Aaron, and made a Slaughter among the People, *Exod. xxxii. 20, 21, &c.*

As at the first,] When he first heard of their Sin, *Exod. xxxii. 11, 12, 13.* and the next Morning after he had broken the Calf, and done Execution upon the Offenders, *ver. 30, 31, 32.*

Forty Days and forty Nights; I did neither eat Bread, nor drink Water,] *Exod. xxxiv. 2, 28.*

Because of all your Sins which ye sinned, in doing wickedly in the Sight of the LORD, to provoke him to Anger;] He spent this Time, very much, in earnest Supplication to God, to forgive not only this, but all other Sins, whereby they had deserved to be cast off by him. For they provoked him at Marah, *Exod. xv. 23.* and in the Wilderness of Sin, *xvi. 2, 3.* and at Massah, *xvii. 2, 3, 4.*

Ver. 19. *For I was afraid of the Anger, and hot Displeasure, wherewith the LORD was wroth against you, to destroy you;*] Which God had expressed both before he came down from the Mount, and after, *Exod. xxxii. xxxiii. 3, 5.* Inasmuch that the LORD removed out of the Camp; and would not, for the present, dwell among them, *ver. 7.*

But the LORD hearkened unto me at that Time also.] See *Exod. xxxiv. 8, 9, 10.* Where the LORD tells him, He expected they should be more faithful hereafter, in observing their Covenant with him, particularly this Part, of *Worshipping no other God*: see there, *ver. 10, 11, 12, 13, 14.*

Ver. 20. *And the LORD was very angry with Aaron, to have destroyed him, &c.*] This shews the Heinousness of this Sin, which had like to have cost Aaron his Life; tho' he merely complied with the impetuous Desire of the People, out of Fear and Want of Courage to resist them.

Ver. 21. *And I took your Sin,*] So Idols are termed in *Isa. xxxi. 7.* The Object or Occasion of Sin, as well as the Punishment of it, being called by the Name of Sin.

The Calf which ye had made; and burnt it with Fire, and stamped it, and ground it very small, &c.] This he did before he went up the second Time into the Mount, *Exod. xxxii. 20.*

And I cast the Dust thereof into the Brook that descended out of the Mount,] From the Rock which Moses smote with his Rod, *Exod. xvii. 6.* which constantly supplied them with Drink; which for the present they could not have but mixed with their Sin, as we read *Exod. xxxii. 20.*

Ver. 22. *And at Taberah,*] Besides this great Sin committed at Horeb, he puts them in Mind of

of several other, that they might be more humbled, and have no Opinion of their own Righteousness remaining in them: see concerning this, *Numb. xi. 1, 2, 3.*

And at Massa,] As the foregoing Sin was committed after the making the Golden Calf, so this was before it, *Exod. xvii. 7.*

And at Kibroth-hataavah ye provoked the LORD to Wrath,] This Provocation was immediately after that at *Taberah*, *Numb. xi. 33, 34.* All which three Places had their Names from the Sin of the *Israelites*, or from their Punishment.

Ver. 23. Likewise,] And yet this was not all.

When the LORD sent you from Kadesh-Barnea, saying, Go up, and possess the Land which I have given you;] *Numb. xiii. 1, 2, 3.*

Then ye rebelled against the Commandment of the LORD your GOD; and ye believed him not, nor hearkened to his Voice,] *Numb. xiv. 1, 2, 3.* of which Unbelief GOD there complains, *ver. 11.*

Ver. 24. You have been rebellious against the LORD from the Day that I knew you,] To comprise all in a few Words, you have been a disobedient People ever since I was acquainted with you. So he suspected they would prove, *Exod. iv. 1.* and upon the first Disappointment, found it to be true, *Exod. v. 24, 25.*

Ver. 25. Thus I fell down before the LORD forty Days and forty Nights, as I fell down at the first; because the LORD had said he would destroy you,] Having interposed some other Instances of their rebellious Disposition, besides their making the Golden Calf, he returns to what he had begun to say concerning his Intercession with GOD for a Pardon; which he could not obtain without long Importunity. For we cannot from these Words gather, as some of the *Jews* do, that *Moses* was three times in the Mount forty Days and forty Nights; it being plain, that he speaks here of the same Time which he mentioned *ver. 18.* And if we should think he intended any other, we might conclude he was four Times in the Mount so many Days and Nights, because he mentions it over again in the next Chapter, *x. 10.*

Because the LORD had said he would destroy you,] *Exod. xxxii. 10. xxxiii. 5.* This made him so earnest to obtain an Assurance from GOD, that he would continue to be as gracious to them as he had been: of which he had given him some Hope, before he went up into the Mount; see *Exod. xxiii. 17. xxxiv. 9, 10.*

Ver. 26. I prayed therefore unto the LORD, and said, O LORD GOD, destroy not thy People, and thine Inheritance, which thou hast redeemed through thy Greatness, &c.] He used the same Argument in his Petition for them, when he went into the Mount the second Time, which he had urged before he came down the first Time from it, *Exod. xxxii. 12.*

Ver. 27. Remember thy Servants, Abraham, Isaac, and Jacob;] The very same he had said there, *ver. 13.*

Look not unto the Stubbornness of this People, nor to their Wickedness, nor to their Sin:] He prays that the gracious Promise of GOD to their pious Forefathers would move him to overlook the high Provocations of their Posterity. Which he aggravates in several Words, the more to humble them, and to magnify GOD's Mercy in granting them a Pardon. The Word *Stubbornness*

seems to relate to their very evil Disposition of Mind; and their *Wickedness* to all their undutiful Murmurings; and their *Sin* to their Idolatry; which is often called in Scripture peculiarly by the Name of *Sin*: It being the highest Provocation, from whence sprang all Manner of Wickedness. Thus *Jeroboam* is said to have made *Israel* to sin, by setting up the Calves at *Dan* and *Bethel* to be worshipped.

Ver. 28. Lest the Land whence thou broughtest us out, say, Because the LORD was not able to bring them into the Land which he promised them, and because he hated them, he hath brought them out to slay them in the Wilderness,] The Sense of this also he had before urged, *Exod. xxxii. 12.*

Ver. 29. Yet they are thy People, and thine Inheritance, which thou broughtest out by thy mighty Power, &c.] They were redeemed by him out of the Land of *Egypt*, and after a wonderful Manner separated from all other People, to be his peculiar (*Exod. xix. 4, 5, 6.*). And besides, having repented of this Sin in making the Golden Calf, GOD had again owned them to be his, and promised his Presence should go with them, *Exod. xxxiii. 14.* Inasmuch that *Moses* there said, before he went into the Mount again, *ver. 13, Consider that this Nation is thy People. And see ver. 15, 16.*

CHAP. X.

Verse 1. AT that Time the LORD said unto me, Hew thee two Tables of Stone like unto the first, and come up unto me into the Mount,] After his Anger was something appeased, he ordered *Moses* to come up to him where he had been before, and bring with him two Tables of Stone like those he had broke, that GOD might renew his Covenant with them. But there was this Difference, (as I observed *Exod. xxxiv. 1.*) that GOD himself made the former Tables; but he bad *Moses* make these: which signifies some Abatement of his Favour.

And make thee an Ark of Wood,] This Command was given at his first going up into the Mount, *Exod. xxv. 10.* and perhaps was renewed again now, upon the Occasion of making these new Tables which were to be put into it.

Ver. 2. And I will write on the Tables the Words that were in the first Tables which thou brakest,] So we read he told him, *Exod. xxxiv. 1.*

And thou shalt put them in the Ark,] As soon as it was made to receive them.

Ver. 3. And I made an Ark of Shittim-Wood,] This looks as if he made an Ark before he made the Tables; that when he brought them down, it might be ready to receive them. And it hath given some Ground to the *Jewish* Doctors, to say that there were two Arks; one made by *Moses*, wherein he put the Tables of Stone that were broken, and those that were renewed, until the other was made by *Bezaleel*: for we read expressly, that *Bezaleel* made the Ark, *Exod. xxxvii. 1.* and here it is said that *Moses* made it. So that they conclude there were two made; and this made by *Moses* they fancy was the Ark that went before them in their Marches and Battles; which the other never did by GOD's Order, but only when they entered into *Canaan*, (*Josh. iii.*) for

for when of their own selves they carried it forth in the Days of *Eli*, *GOD* was angry with them, and delivered it into the Enemies Hand, 1 *Sam.* iv. 3, 4, 11. But *Aben-Ezra*, *Nachmanides*, and *Abarbinel*, have confuted this by strong Reasons to the contrary, as may be seen in *Buxtorf's Hiftor. Arcæ*, p. 35, 36, &c. And as to this Place, they are of Opinion, that *Moses* speaks of the Ark made afterwards by *Bezaleel*, which *Moses* is said to have made, because he commanded him to make it; just as *Solomon* is said to have built the Temple, because he caused it to be built. Or, if it be granted that *Moses* made an Ark before he went the second Time into the Mount, (which this Verse seems to countenance) it will not follow, that there were two Arks in Use among the *Israelites*; for this Ark now made was of mere Wood, not overlaid with Gold, and designed only as a Chest wherein to keep the Tables handfomely, till the Ark could be made by *Bezaleel*; and then the Tables were translated into that, and this Chest of *Moses* laid aside.

And hewed two Tables of Stone like unto the first, and went up into the Mount, &c.] See *Exod.* xxxiv. 4.

Ver. 4. *And he wrote on the Tables, according to the first Writing, the Ten Commandments,*] *Exod.* xxxiv. 28.

Which the LORD spake unto you in the Mount, out of the Midst of the Fire, in the Day of the Assembly:] When the whole Congregation was gathered together at the Foot of the Mount. See ix. 10.

And the LORD gave them unto me.] To carry down to the People.

Ver. 5. *And I turned myself,]* From the Divine Presence, where he had been supplicating for Mercy, and had received from thence the Tables of the Covenant.

And came down from the Mount,] At the End of forty Days and Nights, *Exod.* xxxiv. 28, 29.

And put the Tables in the Ark which I had made;] Which he commanded to be made by *Bezaleel*, (*Exod.* xxxvii. 1.) and put into the Tabernacle as soon as it was built, with these Tables in it, *Exod.* xl. 20, 21.

And there they be, as the LORD commanded me.] Tho' *Moses* mentions his making the Ark before his hewing the Tables, and going up into the Mount, (*ver.* 3.) yet these Words seem to determine, that he speaks of the Ark made by *Bezaleel*, according to his Directions. For now that they were going over *Jordan*, the Tables were in the Ark, which he is said here to have made. Which was certainly the Ark of the Covenant, not that Chest, which some suppose *Moses* to have made to keep the Tables in, till the other could be fitted for their Reception.

Ver. 6. *And the Children of Israel took their Journey from Beeroth of the Children of Jaakan to Mosera:]* Not immediately; but after they had passed through several other Places, and made some Stay in them: For they went from *Bene-jaakan* to *Gudgodah*, (or *Hor-bagidgad*) and so to *Jotbath*, and the rest of the Mansions mentioned *Numb.* xxxiii. 32, 33, &c. until they came to Mount *Hor*.

There Aaron died, and there he was buried;]

At *Mosera*, or the Top of Mount *Hor*; which was another Part of the same Mountain, as *Horeb* was of *Sinai*.

And Eleazar his Son ministred in the Priest's Office in his stead.] The greatest Difficulty is to give an Account how this comes in here, and what Connexion this and the following Verse have with what went before. All the Satisfaction that I can give to it, is this; That *Moses* having told them, that he put the Tables of the Testimony or Covenant into the Ark, as a Token *GOD* was reconciled to them, and that there they still were, as the *LORD* commanded, he puts them out of all Doubt of it, by telling them, that though *Aaron* (who had the special Care of the Holy Place, and all Things in it committed to him) was dead, yet *Eleazar's* Son was still alive, who could testify those holy Things remained, as when *Moses* first placed them there, he being consecrated to the Priest's Office instead of *Aaron*, and in this very Mount, (*Numb.* xx. 25, 26, &c.) which is the Occasion of mentioning this Station here, when most of the rest are omitted.

Ver. 7. *From thence]* Not from *Mosera*, but from *Bene-jaakan*, as appears from *Numb.* xxxiii. 32. where a full Account is given of their Removals, which are but just touched here.

They journeyed unto Gudgodah;] Called in the Book of *Numbers* by the Name of *Hor-bagidgad*. And none will think it strange, that there is such Variation in the proper Names of Places, and of Men, in profane Writers, as well as the Scriptures, who considers (as *Conradus Pellicanus* here notes) how differently the Names of Places are pronounced now, from what they were in former Ages; and how much one Nation differs from another, when they speak of them; and what Alterations are made, from the first Founders of Nations and Cities, by those that conquer them, and change all Names to their own Glory. See how Names were changed among the *Israelites* in no long Time, *Numb.* xxvi. 15, 16, 17, 23, 24, 35, 38, 39, &c.

And from Gudgodah to Jotbath,] And so to the rest of the Places, (mentioned *Numb.* xxxiii. 34, 35, 36.) till they came to Mount *Hor*.

A Land of Rivers of Waters.] A Place where there was Plenty of Water; which he mentions, I suppose, that they might reflect upon their foul Distrust of *GOD's* Providence a little after, when they murmured for Want of Water at *Kadesh*, *Numb.* xx. 3, 4, &c.

Ver. 8. *At that Time]* Not long after *Moses* came down from the Mount the second Time; of which he had been speaking, *ver.* 5.

The LORD separated the Tribe of Levi,] To his own special Service, as we read *Numb.* iii. Some think that *GOD* renewed his Choice of them to the Employment here mentioned, after *Aaron's* Death, when he confirmed them in their Office. But we read of no such Thing; and it cannot be inferred merely from these Words, at that Time, which may well relate to the Time mentioned *ver.* 5.

To bear the Ark of the Covenant of the LORD,] Here are three Parts of their Office mentioned in these and the following Words. The first of which was to carry the Ark; which peculiarly belonged to the *Kohathites*, (*Numb.* iii. 27, 31.) when

when the Camp removed from one Place to another; who were good Witnesses, that the same Ark still remained at that Day, wherein Moses first placed the Tables of the Covenant; for it never stirred but by their Means.

To stand before the LORD] This is a Phrase used of Servants that wait upon their Masters, before whom they are said to stand. Thus Gehazi attended the Prophet *Elisha*, 2 Kings v. 25. And the Prophets themselves are thus said to stand before the LORD, 1 Kings xvii. 1. xviii. 15. Therefore it here signifies, that the Levites were separated to be God's Ministers, as it follows,

To minister unto him,] As Assistants to the Priests in the Tabernacle, Numb. iii. 6. and as a Guard to the Tabernacle, ver. 7, 8. Which was the second Part of their Office.

And to bless in his Name unto this Day.] This was the greatest Thing of all, and was peculiar to the Priests, who were a Part of the Tribe of *Levi*, but had the sole Privilege among them to bless in the Name of the LORD, as we read expressly, Numb. vi. 23, 24. If indeed it could be made out, that by *blessing in the Name of LORD*, is meant only to *bless the Name of the LORD*, that was common to all the Levites, who sang Praises, and gave Thanks continually to him in the Temple, as I suppose they did in the Tabernacle: But I find no Example of the Use of this Expression in this Sense; and therefore it must be restrained to the Priests, who were Sons of *Levi*, as well as the rest; and are so called when *Moses* mentions this Part of their Office, Deut. xxi. 5.

Ver. 9. *Wherefore Levi hath no Part nor Inheritance with his Brethren:*] Because God would have them only attend to this Service, and not look after other Affairs; particularly of guarding the Sanctuary, and keeping constant Watch there, to secure all the holy Things, especially the Ark; which they took Care none should meddle withal. And therefore the People might be sure it remained as *Moses* left it, when he put it into the Tabernacle with the Tables of the Covenant in it.

The LORD is his Inheritance, according as the LORD thy God promised him.] He took Care to provide for the Levites, without having any Land to plough or sow, &c. See Numb. xviii. 20.

Ver. 10. *And I stayed in the Mount, according to the first time, forty Days and forty Nights;*] This doth not signify, that after the Separation of the Levites he went up again into the Mount; but having confirmed what he said concerning his putting the Tables of Stone in the Ark, which he made after he came the second time down from the Mount, (ver. 5.) he returns to what he was speaking of in the Beginning of the Chapter, and had begun to say before, (ix. 25.) how he prayed to God for them, when he went to carry the Tables he had hewn, up unto God in the Mount, that now he might relate to them the Success of his Prayers, which follows in the next Words.

And the LORD hearkened unto me at that time also, and the LORD would not destroy thee.] As he feared he would, because he had so threatened, ix. 15.

Ver. 11. *And the LORD said unto me, Arise; take thy Journey before the People, that they may go in, and possess the Land, &c.*] This cannot refer to what he said unto him after the making the Golden Calf, (as I find some take it from Exod. xxxiii. 1.) for that was before he went up into the Mount again; but to what he said at the Conclusion of their Removals from Place to Place, (some of which he mentions here, ver. 6, 7.) for then he orders them what to do when they entered into *Canaan*, which, he saith, *I have given you to possess it*, Numb. xxxii. 51, 52, 53.

Ver. 12. *And now, Israel, what doth the LORD thy God require of thee,*] Unto whom he hath given Tables, wherein he himself hath wrote his Will with his own Hand, ver. 4, 5. and hath graciously pardoned your foul Breach of his Covenant upon my Intercession, ver. 10.

But to fear the LORD thy God,] The Fear of God sometimes includes in it all Religion; but here seems to signify one of the great Principles of Obedience. See vi. 2.

To walk in all his Ways,] Unto which the Fear of God inclines Men, when their Hearts are possessed with it.

And to love him,] Especially if the Love of God be in them; which is still a stronger Principle of Obedience, vi. 1.

And to serve the LORD thy God with all thy Heart, and with all thy Soul,] Being constant in his Worship and Service, and worshipping him alone, vi. 13. xiii. 3. For loving him with all the Heart and Soul, seems here to have particular Respect to their having no Inclination to serve other Gods, 1 Kings viii. 23, 48. Which the Jews, after they had smarted for their Idolatry, understood to be the great Commandment. As their Father *Jacob*, they say, taught his Twelve Sons, when they came about him on his Death-Bed, saying to them: *Ye perhaps worship the Idols which Terah the Father of Abraham worshipped; or those which Laban my Mother's Brother worshipped; or ye worship the God of Jacob. To whom they all made this Answer, with a perfect Fear: Hear, O Israel, our Father, THE LORD OUR GOD IS ONE LORD. Whereupon Jacob said, LET HIS GREAT NAME BE BLESSED FOR EVER.* Thus the *Hierusalem Targum* upon vi. 4. of this Book.

Ver. 13. *To keep the Commandments of the LORD, and his Statutes, which I command this Day for thy Good?*] Self-Love should have inclined them to Obedience to God's Commands, which he gave them for their Good; though he rewarded their Obedience to them, as if he had received the Benefit thereof.

Ver. 14. *Behold, the Heaven,*] Where the Sun, Moon, and Stars shine.

And the Heaven of Heavens,] And all the glorious Regions beyond them.

Is the LORD's thy God;] Are all his Possession, as they are his Work.

The Earth also, with all that therein is.] As well as this Earth, and all the Creatures that are in it.

Ver. 15. *Only the LORD had a Delight in thy Fathers to love them, and he chose their Seed after them, even you above all People, &c.*] He would have them sensible, therefore, that the Possessor

Possessor of Heaven and Earth, could have no Need of them, or of their Services, who were a very inconsiderable Part of his Creatures: But it was his own mere good Will and Pleasure which moved him to shew such Love to *Abraham*, as he had done, and to his Posterity for his Sake, above all other Nations on Earth.

Ver. 16. *Circumcise therefore the Foreskin of your Heart,*] Do not satisfy yourselves therefore with the bare Circumcision of your Flesh (and the Observance of such external Rites and Ceremonies); but cut off, and cast away all your naughty Affections, which make you insensible both of GOD's Mercies and Corrections, and disobedient to his Commands.

And be no more stiff-necked.] As he had often before complained they were; particularly *Exod.* xxxii. 9. and see ix. 6. of this Book. It is a Metaphor, as I observed, from Oxen, who, when they are to draw in a Yoke, and go forward, pull back their Neck and their Shoulder, to withdraw themselves from the Yoke. To both which the Scripture alludes, *Nehem.* ix. 29. And sometimes severally we find Mention of them, as in the Place before-named in *Exodus*, he speaks of their *stiff Neck*; and *Zachar.* vii. 11. he saith, *They pulled away the Shoulder.* St. Stephen puts both these together in his Character of the wicked *Jews*, that killed our blessed Saviour, *Acts* vii. 51. that they were *stiff-necked, and uncircumcised in Heart.* Therefore the contrary Disposition GOD promises towards the Conclusion of this Book, as the greatest Blessing he could bestow on them, *xxx.* 6.

Ver. 17. *For the LORD your GOD is GOD of Gods, and LORD of Lords,*] Superior to all other Beings, whether Kings on Earth, or Angels in Heaven.

A great GOD, a mighty, and a terrible,] Who can do what he pleases every-where; and therefore is to be greatly dreaded.

Which regardeth not Persons, nor taketh Reward.] The most righteous Judge of Men, who will not connive at your Sins, because you are circumcised, nor be bribed by any Sacrifices to overlook your Wickedness, (*Exod.* xxiii. 8. *Lev.* xix. 15. *Deut.* i. 17.) nor, on the contrary, reject those that uprightly obey him, though they be not *Jews*. So St. Peter learnt to understand these Words, *Acts* x. 34.

Ver. 18. *He doth execute the Judgment of the Fatherless and Widow,*] Takes their Part, as we speak, and defends them against those that would oppress them.

And loveth the Stranger, in giving him Food and Raiment.] Provideth for those who are driven unjustly out of their own Country, or, travelling on their honest Occasions, fall into Want; for he seems here to speak of those who were neither Profelytes of Justice, nor of the Gate, at the *Jews* speak, but were mere *Gentiles*.

Ver. 19. *Love ye therefore the Stranger;*] Be kind and hospitable to such distressed Persons: Which is a Virtue that flows from the Love of GOD, (*ver.* 12.) to which it is in vain to pretend, if we love not all Mankind. This Love consists in imitating GOD's Care of such Persons, whereof he speaks in the foregoing Verse, *viz.* doing them Justice equally with others, and affording them Food and Raiment.

V.O.L. I.

For ye were Strangers in the Land of Egypt.] This Virtue was peculiarly required of the *Jews*; who had been in that Condition, which he commands them to pity. See *Exod.* xxiii. 9. *Levit.* xix. 33, 34. And if they had sincerely practised this Duty towards Aliens, the Grace of GOD shewn to the *Gentiles* in our blessed Saviour, would not have seemed so strange to them as it did.

Ver. 20. *Thou shalt fear the LORD thy GOD; him shalt thou serve,*] This was explained before, *ver.* 12.

And to him shalt thou cleave,] Serve, that is, and worship none but him.

And swear by his Name.] See vi. 13.

Ver. 21. *He is thy Praise,*] Whom thou oughtest therefore to praise; or rather, in whose Love and Favour thou oughtest to glory; and to think it the highest Honour to be his Servant, and to have him for thy GOD, as it here follows.

And he is thy GOD,] Who hath bestowed upon thee all the good Things which thou enjoyest.

That hath done for thee these great and terrible Things, which thine Eyes have seen;] In bringing them out of *Egypt*, destroying *Pharaoh* in the Red-Sea, leading them through the Wilderness, giving them the Country of *Sibon* and *Og*; &c. Whom therefore they were bound to love and serve, and to confide in his Mercy, and not in their own Power or Righteousness, *viii.* 17, 18. *ix.* 4, 5, 6.

Ver. 22. *Thy Fathers went down into Egypt, with threescore and ten Persons;*] See *Gen.* xlvi. 27. *Exod.* i. 5. Their Family, he would have them remember, was very small about two hundred Years ago.

And now the LORD thy GOD hath made thee as the Stars of Heaven for Multitude.] Vastly increased them, according to his Promise unto *Abraham*, *Gen.* xv. 5. *Exod.* xii. 37. *Numb.* xxvi. 51, 62. Which alone (as *Conradus Pellicanus* here notes) was sufficient to fill their Hearts with his Love, and their Mouths with his Praise.

CHAP. XI.

Ver. 1. **T** Herefore thou shalt love the LORD thy GOD,] Who, of so small, hath made thee so great a Nation.

And keep his Charge, &c.] A Phrase used frequently concerning the *Levites*, *Numb.* iii. 7, 8, &c. But here comprehends all the Particulars following, *his Statutes, and his Judgments, and Commandments*, which he had charged them to observe. See vi. 1.

Ver. 2. *And know you this Day:*] Consider seriously what I have said to you, till you be sensible of it, *viii.* 5. *ix.* 6.

For I speak not with your Children, which have not known, and which have not seen] The Words I speak, are not in the *Hebrew*: And they may as well be supplied thus, *For not with your Children have these Things been done, &c.* Which agrees well with *ver.* 7.

The Chastisement of the LORD your GOD,] The Plagues he sent upon the *Egyptians*.

His Greatness,] Which appeared by the many great Things he did, only upon the stretching out of *Moses's Rod.*

His mighty Hand, and his stretched out Arm,] These are more Words to express the same Thing.

Ver. 3. *And his Miracles, and his Acts, which he did in the Midst of Egypt, &c.*] Or, *His miraculous Acts, &c.* He uses so many Words to make them sensible, how much they were obliged to God for their Deliverance out of the Slavery of *Egypt*; which nothing could have effected but God's Almighty Power, declared in various Instances. This is the first Argument, wherewith he excites their Love to God, (which he pressed in the foregoing Chapter, and begins this again with it) that God had loved them so much, as to work many astonishing Miracles, rather than let them continue Slaves to *Pharaoh.*

Ver. 4. *And what he did unto the Army of Egypt, unto their Horses, and to their Chariots;*] Who pursued after the *Israelites*, and overtook them, *Exod. xiv. 6, 7, 8.* Whereby the Kindness of God appeared, after he had delivered them, in preserving them from being brought back to their Slavery.

How he made the Water of the Red Sea to overflow them, as they pursued after you;] See *Exod. xiv. 23, 24, 27, 28.*

And how the LORD hath destroyed them unto this Day;] Brought them so low, that they have not recovered their Strength, to attempt any Thing against you since that Time.

Ver. 5. *And what he did unto you in the Wilderness, until ye came into this Place;*] Provided for them, protected, and preserved them forty Years; giving them Possession also of the Country of *Sihon* and *Og*, two Kings of the *Amorites*. These Benefits, if they considered, which they could not but see they owed to his Love alone, were powerful Arguments to move them to love him.

Ver. 6. *And what he did unto Dathan and Abiram, the Sons of Eliab, the Son of Reuben;*] *Numbers xvi. 1, &c.* The Remembrance and Consideration of the terrible Vengeance the LORD took upon rebellious People, he uses as another Argument to make them obedient. And there was none more remarkable than this upon *Dathan* and *Abiram*. He doth not mention *Korah*; but they could not well forget him, when they thought of his Confederates, though he suffered another Punishment.

How the Earth opened her Mouth, and swallowed them up, and their Households, and their Tents, &c.] See *Numb. xvi. 32, 33, &c.*

Ver. 7. *But your Eyes have seen all the great Acts of the LORD, which he did.*] In *Egypt*, at the Red Sea, and in the Wilderness, (*ver. 3, 4, 5.*) Some of which all of them had seen; and there were none of them who had not seen some.

Ver. 8. *Therefore shall ye keep all the Commandments, which I command you this Day;*] Remembering what had befallen both their Enemies and themselves.

That ye may be strong, and go in, and possess the Land, whither you go to possess it;] In Hope that the same God would empower them to subdue the *Canaanites*, and give them full Possession of their Country.

Ver. 9. *And that ye may prolong your Days in the Land which the LORD sware unto your Fathers*

to give unto them; and to their Seed.] This may relate both to the present Generation, and to their Posterity; who, after their Fathers had lived long in the Land of *Canaan*, should succeed them, and enjoy it in future Ages. See *ver. 21.*

A Land that floweth with Milk and Honey.] This is a common Description, in all Authors, of a rich and pleasant Country. Particularly in *Euripides*,

ῥεῖ δὲ γάλακτι πέδον, ῥεῖ δ' οἶνον, ῥεῖ δὲ μελισσών
Νέκταρι ———

And the like *Bochartus* hath observed in *Virgil*, *Horace*, and other Writers, *Hierozoic. Lib. IV. P. I. cap. 12.*

Ver. 10. *For the Land whither thou goest in to possess it, is not as the Land of Egypt, from whence ye came out;*] He uses all manner of Arguments to persuade them to Obedience; from a grateful Remembrance of God's former Mercies, (*ver. 2, 3, &c.*) from the terrible Punishment of the Disobedient, (*ver. 6.*) from the Benefits that would redound to themselves by their Obedience (*ver. 9.*); and now he represents to them what a noble Country he was going to bestow upon them; but of such a Condition as would keep them in a constant Dependence upon his Favour, for the Blessing of it.

Where thou sowedst thy Seed, and wateredst it with thy Foot, as a Garden of Herbs.] This doth not signify, that the Land of *Egypt* was not so fruitful as the Land of *Canaan* (for their Fertility is not to be compared); but that there they reaped the Fruits of their Labour with more Pains. *Diodorus Siculus* indeed, and *Herodotus*, say, that the *Egyptians* take the least Pains of all other Men about their Corn, insomuch that it may be affirmed, *χωρὶς ὅτλα καρπὸν κομίζουσιν*, they bring in the Fruits of the Earth without Labour, being at no such Trouble about Ploughing as other Men are, &c. See in his *Euterpe*, *cap. 14.* Yet it must be considered, that as the *Nile*, which made this Fruitfulness, failed them sometimes, and did not overflow all the flat Country, so the upper Parts of *Egypt* had not the Benefit of it; nor all the lower neither, without great Pains, in cutting Rivers to bring the Water to them. Which *Pliny* calls *rigua Nili*; for the Word *rigua* properly signifies the little Rivers, and *διωρυγες* Cuts, which were made to derive Water from the *Nile* into Places at a Distance from it, as *Salmasius* observes, *p. 588. in Solinum.* *Hesychius* calls them, *δοχὰς ὑδάτων*, *Receptacles of Water, Ditches or Dikes*, which we now call *Canals*, as the same Author observes, *p. 908.* And this I find *Strabo* speaks so plainly in his *Geography*, (*Lib. XVII. p. 788.*) that his Words may serve as a good Commentary upon those of *Moses*: “Nature, saith he, doth much
“for *Egypt* by the *Nile*; but Industry and Art
“about that River doth a great deal more. For
“the higher it flows, the more Ground it nat-
“urally waters, and makes fruitful; Ἀλλὰ ἡ
“ἐπιμέλεια πολλὰκις ἢ τῆς φύσεως ἐξίσχυσεν ἐπιτελεῖ-
“σας, &c. but Industry sometimes hath prevail-
“ed, when Nature hath failed: Insomuch
“that as great a Part of the Country hath been
“watered

“ watered in the smallest Rise of Nile, as in the
 “ highest. Which was effected, *ἡ δὲ τὴν ἀπορ-*
 “ *ρῆσιν αὐτῆς ἐκ τοῦ ποταμοῦ,* by the Cuts and Banks
 “ which were made by Art. For before the
 “ Time of *Petronius*, he saith, there was the
 “ greatest Fruitfulness when Nile rose fourteen
 “ Cubits; and when it rose only eight, there was
 “ a Famine: but in the Time of his Govern-
 “ ment, there was as great Plenty, when it rose
 “ only twelve Cubits; and no Man felt any Want,
 “ when it rose only eight. This was by the Care
 “ and Industry of the People, who were forced
 “ also sometimes to carry Water from these Cuts,
 “ as well as from the River, in Vessels to moisten
 “ the Ground, when the Mud which the Nile
 “ left was baked into a Crust by the great
 “ Heat of the Sun. So that the Ground of
 “ Egypt might properly be said to be watered
 “ by the Foot, as we water our Gardens when
 “ there wants Rain.” Concerning which Ex-
 pression, see Dr. *Hammond* upon the *Psalms*, p. 7.
 col. 2. of the first Edition.

Ver. 11. *But the Land whither ye go to possess
 it, is a Land of Hills and Valleys, and drinketh
 Water of the Rain of Heaven;*] Not a low, flat
 Country, like that of Egypt; but full of Hills,
 which could not be made fruitful but by Rain
 from Heaven, which seldom fell in Egypt; but
 the *Israelites* might expect in due Season, if they
 were obedient to God; who, by this Means,
 after they had ploughed their Ground, and sowed
 their Corn, made it spring up plentifully without
 any further Labour or Care of theirs. Such a
 Country also was more pleasant and healthy,
 than that of Egypt, whose Ground next Nile
 being overflowed more or less every Year, by
 the Rising of Nile to the Fall of it, (which was
 from the Solstice to the Æquinox, or, as some say,
 an hundred Days. See *Salmasius* upon *Solinus*,
 p. 427, &c. 436, &c.) they could not walk
 abroad into their Fields; and many times there
 followed, after the Water was gone off, great
 Sickneses and Diseases by the Smell of the Silt
 which it had left behind.

Ver. 22. *A Land which the LORD thy God
 careth for;*] Takes Care that it want not Water,
 by sending Showers of Rain plentifully from
 Heaven in their proper Season.

The Eyes of the LORD thy God] That is,
 the Providence of God; whose Majesty dwelt in
 the Sanctuary.

Are always upon it,] To see what is wanting,
 and to supply it.

*From the Beginning of the Year, even unto the
 End of the Year.*] At all Seasons, to give them
 both the first and latter Rain, (as he speaks ver.
 14.) and such Weather as might both produce
 and kindly ripen the Fruits of the Earth. This
 he mentions as an Argument to Obedience; in
 which if they failed, he plainly tells them, the
 Land should not yield her Fruit, ver. 17. For
 this Country was not so fertile of itself, as by
 the peculiar Blessing of God upon it, whilst they
 kept his Laws.

Ver. 13. *And it shall come to pass, if you shall
 hearken diligently unto my Commandments, which I
 command you this Day,*] To hearken diligently,
 here signifies, to consider them seriously, and lay
 them to Heart.

To love the LORD your God, and to serve

him with all your Heart, and with all your Soul;] He repeats this so often, because it is the great Commandment, (as our Saviour speaks) and because nothing is more natural, than to love our Benefactors, God especially; (our greatest Benefactor, who gave us our Being) with all our Heart, and with all our Soul: see x. 12. And being the first and great Commandment, it draws along with it Obedience to all the rest, and is, in effect, the whole Duty of Man to God. For constant Experience shews us, that whosoever gets the firm Hold of this Affection, governs a Man as he pleaseth.

Ver. 14. *That I will give you the Rain of your Land*] As much as is sufficient for such an hilly Country.

In his due Season;] At the proper Times, which here follow.

The first Rain,] Before the Sowing of their Seed, to prepare the Ground; and after it was sown, that it might take Root in the Earth, and spring up.

And the latter Rain,] When the Corn was grown up towards Earing-time; and after it was eared, to make the Ears full and plump. This appears from *Amos* iv. 7. where he speaks of with-holding the Rain from them, while there were yet three Months to the Harvest. Which is meant of this latter Rain, whereby their Corn was brought forward, when it was but in the Blade, to Earing, and so on to Harvest.

That thou mayst gather in thy Corn, and thy Wine, and thine Oil.] Till the Corn, and all the Fruits of the Earth, be brought to Maturity.

Ver. 15. *And I will send Grass in thy Fields for thy Cattle,*] To make them fat; or to give Plenty of Milk.

That thou mayst eat, and be full.] Eat Flesh, if they pleased; as well as the Fruits of the Earth, in great Plenty.

Ver. 16. *Take heed to yourselves, that your Heart be not deceived,*] By the specious Colours that other Nations put upon their Idolatry, (as the Antiquity of it, universal Consent, &c. there being no Part of the World at that Time, as *Maimonides* observes, where all were not accustomed to worship Images, &c.) whereby the *Israelites* were in danger to be seduced into an Imitation of their Neighbours.

And ye turn aside, and serve other Gods, and worship them:] By this it is evident, that *Moses* is still pressing them to Care in observing the First and Second Commandment.

Ver. 17. *And then the LORD's Wrath be kindled against you,*] For their being deceived into Idolatry by false Reasonings, which persuaded them what they did was lawful, did not excuse them before God; who expected they should have used greater Caution, and governed themselves by his plain and express Commands.

And he shut up the Heaven, that there be no Rain,] The contrary to this, is called *Opening his good Treasure*, Deut. xxviii. 12. signifying that they lived upon the Royal Bounty of the King of Heaven, which their Sins would hinder from flowing to them.

And that the Land yield not her Fruit, and lest ye perish quickly from off the good Land which the LORD giveth you.] To with-hold Rain from them

was

was a fore Judgment, which quickly brought a Famine; which was very grievous to those who used to live so plentifully. And it was frequently attended with various Diseases, whereby they were wasted and consumed.

Ver. 18. *Therefore shall ye lay up these my Words in your Heart, and in your Soul;*] See vi. 6.

And bind them for a Sign upon your Hand, that they may be as Frontlets between your Eyes.] Always in Sight; as the Rule whereby they should order their Steps, lest they trod amiss. This is one of the Portions of Scripture, (from ver. 13. to the End of ver. 21.) which the Jews write in their *Tephilin*, as they call them, which they use when they say their Prayers, which they fancy are thereby made more acceptable unto God. This Conceit began, not long before our Saviour's Time, in the School of *Hillel* and *Schammai*, and took such Root in the Minds of the most Religious, that it hath grown to a great Superstition ever since. See upon chap. vi. ver. 8, 9. Which is another Portion of Scripture, that they wrote in these Parchments; tho' at the first (St. Hierom faith, upon *Matt.* xxiii. 5.) they wrote only the Ten Commandments.

Ver. 19. *And ye shall teach them your Children,*] This is repeated very often, iv. 10. vi. 7. And out of this Place, and ver. 1. the Jews have framed this as one of the affirmative Precepts, *That they ought themselves to learn the Law of God, and teach it unto others.* And this they do so diligently, that as soon as their Children are capable to understand any Thing, they make them carefully read the holy Books; and instruct them so, that before they can be called Youths, they are acquainted with the whole Law of God. In which we must confess they shame a great many Christians, who scarce understand so much of our Religion when they are Men and Women, as the Jews do of theirs when they are mere Children.

From the Hebrew Word, *Limmaletchem*, in this Verse (*ye shall teach them*) the Jews have framed a Conceit, that their *Talmud* hath its Name; signifying *Teaching and Instruction*, as R. *Jechiel* faith in his Disputation with *Nicolaus*, p. 9.

Speaking of them when thou sittest in thine House, and when thou walkest by the Way, &c.] Taking all Occasions to inculcate these Precepts upon them, (see vi. 7.) and upon their Daughters, as well as their Sons; tho' the Jewish Doctors commonly fancy, there is no Command to instruct their Daughters in the Law. See *Mishna Sota*, cap. 3. sect. 3. with *Wagenseil's Annotations*, and the *Gemara* there, p. 471, § 501.

Ver. 20. *And thou shalt write them upon the Door-posts of thine House, and upon thy Gates;*] See vi. 9. By this Means God's Word being so rooted in the Hearts of the Parents, (to use the Words of Dr. *Jackson*) as to bring forth this good Fruit in their Practice, the Seed of it might be sown in the tender Hearts of their Children, and be propagated from one Generation to another.

Ver. 21. *That your Days may be multiplied, and the Days of your Children, in the Land which the Lord swear unto your Fathers to give them,*] Nothing is wont to move Men more, than Love to themselves, and Love to their Children, whom they love next to themselves.

As the Days of Heaven upon the Earth.] As long

as this World shall last. Which the *Psalmist*, speaking of *David*, expresses in this Manner; *His Seed shall endure for ever, and his Throne as the Days of Heaven*, *Psal.* lxxxix. 29. which doth not signify absolutely *for ever*, but a long Time. For thus *Baruch* says, The Jews in *Babylon* were commanded to pray for the Life of *Nebuchadnezzar*, and the Life of *Baltasar* his Son, *iva dñi dñi npe- gat avrāy dñi dñi npegat tē ēēvū ēpī tñs γñs*, that their Days might be as the Days of Heaven upon Earth. Which is the very Phrase of *Moses* here in this Place, importing a very long Life. And such hyperbolical Expressions every one knows are used by the Heathen, particularly by *Virgil*, *Aeneid.* 1.

—Convexa polus dum sidera pascet.

Ver. 22. *For, if ye shall diligently keep all these Commandments, &c.*] To love the Lord your God. This is still made the Condition of all their Happiness. See ver. 13. and x. 20.

To walk in all his Ways,] In Observance of his Laws, which was the Fruit of true Love to him.

And to cleave unto him;] So as to serve no other God, but to persevere in the Worship of the Lord their God alone. The Jews make this one of the six hundred and thirteen Precepts of the Law (as they count them) distinct by itself; but they interpret it foolishly; of sticking to the *CABALA* of their wise Men, whereby they fancy themselves united unto God.

Ver. 23. *Then will the Lord drive out all these Nations from before you,*] As he had often promised, vii. 23. *Exod.* xxiii. 27.

And ye shall possess greater Nations, and mightier than yourselves.] vii. 1.

Ver. 24. *Every Place whereon the Soles of your Feet shall tread, shall be yours;*] That is, every Place of the promised Land; as it is explained in the next Words.

From the Wilderness,] Viz. of Sin, which was on the South of Canaan.

And Lebanon,] Which was its Bounds on the North.

From the River, the River Euphrates,] Which was the eastern Limits; when in the Days of *Solomon* their Empire reached hither; according to the Promise unto *Abraham* in *Gen.* xv. 18.

Even unto the uttermost Sea, shall your Coast be.] Which is called the *Mediterranean*, or the *Midland Sea*, which bounded it on the West: see *Numb.* xxxiv. 6. where it is called the *Great Sea*; and in that Chapter the Bounds of their Country round about are described.

Ver. 25. *There shall no Man be able to stand before you:*] See vii. 24.

For the Lord your God shall lay the Fear of you, and the Dread of you, upon all the Land that ye shall tread upon, as he hath said unto you.] For God had promised to terrify the Inhabitants of Canaan, and take away their Courage, *Exod.* xxiii. 27. And accordingly the Spies whom *Joshua* sent, brought him an Account of the great Consternation wherein the whole Country was, when they were about to enter into it, *Josh.* ii. 9, 24.

Ver. 26. *Behold, I set before you this Day a Blessing and a Curse:*] That is, he proposed them to their Choice.

Ver. 27.

Ver. 27. *A Blessing, if ye obey the Commandments of the LORD your GOD, which I command you this Day ;*] Which he more largely explains xxviii. 2, 3, 4, &c.

Ver. 28. *And a Curse, if ye will not obey the Commandments of the LORD your GOD ;*] Which is also more particularly laid before them, xxviii. 15, 16, 17, &c. The whole historical Part of the Old Testament witnesses the Truth of this, that GOD blessed or cursed them, according as they observed or broke his Laws. And if the People of Israel had diligently marked, and considered, and laid to Heart, that their Happiness or Misery were always correspondent to their good and bad Behaviour towards GOD, it would have confirmed their Belief of their Law, as much as if they had seen all the Miracles done before their Forefathers, and supplied the Want or the Rarity of them in After-ages ; nay, this would have done more than all the Miracles did, which were forgotten in a short time ; whereas their own daily Experience of the happy Fruits of Obedience, and the Mischief of Disobedience, would have sealed these Truths unto their Conscience.

But turn aside out of the Way which I command you this Day, to go after other Gods, which ye have not known.] It was not every Sin that turned GOD's Favour from them ; but their Idolatry and Apostasy from him : against which he principally warns them, throughout all these Chapters, iv. 3, 4, 15, 16, 23. v. 32. vi. 4, 14. vii. 4, 5, 25. viii. 19. ix. 12. x. 20.

Ver. 29. *And it shall come to pass, when the LORD thy GOD hath brought thee in unto the Land, whither thou goest to possess it, that thou shalt put the Blessing upon Mount Gerizim, and the Curse upon Mount Ebal.]* To quicken them unto a strict Care in their Obedience, Blessings and Cursings were to be pronounced with great Solemnity at their first Entrance into the Land of Canaan ; as is more fully ordered xxvii. 11, 12, &c. And performed by Joshua, viii. 33, 34, 35. And Moses seems to injoin them the like Solemnity every seventh Year, xxxi. 10, 11, 12, 13.

Ver. 30. *Are they not on the other Side Jordan,]* With respect to the Place where Moses now was, the Mountains he mentions were on the other Side of Jordan, in the Land of Canaan. In which they had no sooner got Footing, but Joshua took care to execute this Command ; that their Hearts might be possessed with a Sense upon what Terms they were to enjoy it. And he describes the Places so particularly, that they might be sure to know them.

By the Way where the Sun goeth down,] On that Side which inclined to the West.

In the Land of the Canaanites,] The People particularly so called, who were one of the seven Nations ; some of which lived here in the East, and others near the Midland Sea. As I have observed upon Gen. xv. 21.

Which dwell in the Champian over-against Gilgal,] Some think these Mountains were at such a considerable Distance from Gilgal, that they cannot be said to be over-against Gilgal ; because this Phrase signifies them not to be far off one from the other. And therefore they translate these Words, *looking towards Gilgal.* But it is not said, That the Mountains were over-against Gilgal, but

the Dwelling of the Canaanites (in whose Country these Mountains were) was over-against it.

Beside the Plains of Moreh ?] Of which Mention is made Gen. xii. 6. Where the Canaanites are also mentioned as in that Land, when Abraham came into it. Which suggests to us, that these Blessings were pronounced in that very Place where Abraham anciently dwelt, and where he worshipped GOD, who there appeared to him.

Ver. 31. *For ye shall pass over Jordan, to go in to possess the Land which the LORD your GOD giveth you ; and ye shall possess it, and dwell therein.]* He would have them be as careful in this Matter, as it was certain that they should shortly go over Jordan, to take Possession of the Country which GOD was about to bestow on them ; which he assures them they should get Possession of, and settle themselves therein.

Ver. 32. *And ye shall observe to do all the Statutes and Judgments, which I set before you this Day.]* But then do not forget what I have so often said to you ; which he thought he could not inculcate enough : see iv. 40. v. 32. vi. 1. vii. 11. viii. 1, &c.

CHAP. XII.

Verse 1. *These are the Statutes and Judgments which ye shall observe to do, in the Land which the LORD GOD of thy Fathers giveth thee to possess, &c.]* Now, I suppose, he begins a new Exhortation ; which he made to them at some small Distance from the former. And he enters upon it with the same Words, which he used before, (vi. 1. ix. 1.) which could not be too often repeated, considering the great Proneness of the People to neglect their Duty.

Ver. 2. *Ye shall utterly destroy all the Places, wherein the Nations which ye shall possess, served their Gods]* So that no Opinion should be left of their being sacred Places, by any Relick or Memorial of the old Idolatry remaining there. It was not sufficient, that the Gods which the seven Nations worshipped were abolished, but the very Places also where they were worshipped, were to be made common, and employed to other Uses.

Upon the high Mountains, and upon the Hills, and under every green Tree.] These were the Places where the ancient Heathen chose to worship their Gods, imagining their Sacrifices were more acceptable upon Mountains than in Valleys. Lucian himself gives this Reason for it, because Men were then nearer to the Gods, and so more easily obtained Audience : ἐν τῶν εὐχολέων ἀσπί-δεν ἐπαίρουσι οἱ θεοί. And Tacitus saith the same in the last of his *Annals.* Demons also were wont to haunt Woods, and shady Places, and there appear to Men ; and were thought also to be the Presidents of Mountains ; others of Woods and Forests. And accordingly the Heathen erected Altars to them in these and such-like Places ; particularly under great Oaks, which were held sacred Places, where their Gods were thought to have a peculiar Power. By this Law therefore GOD intended to root out this Superstition ; and commanded his Tabernacle to be built low and humble. And tho' afterward the Temple was set upon an Hill, there was only one, and no more : and therefore it could not be thought to

to be out of any Opinion, that an Hill was more sacred than another Place.

And under every green Tree.] Nothing can illustrate these Words more, than what *Pliny* saith, in the twelfth Book of his *Natural History*, concerning Trees: which thus begins, *Hæc fuere Numinum Tempia, &c.* “These were the Temples of the Gods; and even now the simple People, after the ancient Rites, dedicate to God such Trees as excel the rest. Nor do we more adore the Images glittering with Gold and Ivory, *quàm lucos, & in iis silentia ipsa*, than we do the Groves, and the solemn Silence therein.” And then he reckons what Trees were peculiarly sacred to *Jupiter, Apollo, Minerva, &c.* concluding that several of their Gods, such as the *Sylvani, Fauni*, and some of their *Nymphs*, had their Names from Woods. This was a Thing so notorious, that in their most sacred Solemnities, they were wont to present the Gods whom they worshipped with a Crown or Garland made of Boughs and Leaves of such Trees in which they were thought to delight; as to *Jupiter*, a Crown of Oak; to *Apollo*, of Laurel; to *Minerva*, of Olive; to *Venus*, of Myrtle; to *Bacchus*, of Ivy; to *Rhea, Pan, Neptune*, and *Vulcan*, of Pine, &c. See *Ezek. Spanhemius* upon *Callimachus’s* Hymn to *Diana*, ver. 200.

Ver. 3. *And you shall overthrow their Altars, and break their Pillars, and burn their Groves with Fire; and you shall hew down the graven Images of their Gods,]* See vii. 5. and *Lev. xxvi. 1.* He mentions all these so particularly, because this is the very Foundation and Hinge of the Law, (as *Maimonides* speaks) that all Opinion of the Sanctity of such Things should be blotted out of Mens Hearts, and the Memory of them extinguished, *More Nevochim, P. iii. cap. 29.* Where he reckons abundance of Things of this kind, which were among the old Idolaters called *Zabii*.

And destroy the Names of them out of that Place.] From this, and such-like Places, the *Jews* have framed this affirmative Precept, That the Gentile Idolatry is by all Means to be destroyed. For these Nations having forfeited their Land by their abominable Wickedness, and God having bestowed it upon the *Israelites*, (whom he took for his peculiar People, and among whom he dwelt, and therefore calls this his Land, see vii. 6.) he, as the King of the Country, might injoin what Orders he pleased to have observed. And it was of the highest Concernment, that there should not be the least Footstep of the old Idolatry left in the Country; but that he who was the LORD of it, and the LORD of Heaven and Earth, should be alone acknowledged and worshipped. And there was a greater Reason for this, then at first Sight may be imagined: for as the Host of Heaven was worshipped, as the glorious Bodies wherein their Gods inhabited, (which was the Reason of the Best of the Heathen for this Worship) so their Demons were supposed to dwell in the Images and Pillars which for that End were erected to them; the sovereign celestial Gods being worshipped in the Sun, Moon, and Stars, wherein they were thought to dwell; and these petty Deities, the Demons, were worshipped in Images and Columns, which were made for them, and for no other Deities; as our *Mr. Mede* observes *P. i. pag. 778.*

Ver. 4. *Ye shall not do so unto the LORD your God:]* That is, not serve him upon the Mountains, nor in Groves, nor under green Trees. Which appears to be the Sense, both from the foregoing Words, ver. 2, 3. and from the following Opposition in the next Verse. And it is very probable that during their Continuance in the Wilderness, none sacrificed in high Places, but offered all at the Door of the Tabernacle, which was not far from them. When they came into *Canaan*, and were many of them at a Distance from the Tabernacle, they did sacrifice in high Places; and we do not find them reprov’d for it, while they worshipped the LORD alone, and had Priests who officiated there, and in other Places, according to the Precepts of the Law: but when the Temple was built, and the Ark of God’s Presence no longer removed from Place to Place, the Prophets required them not to sacrifice any longer in high Places, nor any-where else, but only at the Temple. And they blamed even good Kings for not taking away the high Places, tho’ no Sacrifices were offered upon them to any strange God, but to the true God alone. Which Connivance proved in Time a great Mischief; for here they first began to worship strange Gods, the *Israelites* being very prone to chuse Mountains, and such shady Places, (as the rest of the World did) wherein to set up their Images, 2 Kings xvii. 10, 11. *Ezek. xx. 28. Hosea iv. 13.*

Ver. 5. *But unto the Place which the LORD your God shall choose out of all your Tribes,]* Unto one certain Place which God intended to set apart; unto which all the Tribes should resort, as the only Place where they might sacrifice. By which Means the Notion of the Unity of God was preserved, and his Worship kept pure and sincere, as long as they kept to this one Place, where the Priests of God constantly attended, to see his Service rightly performed.

To put his Name there,] By the Name of God is meant God himself, (as to call upon his Name, is to call upon him) and therefore the Sense is, where he would make his Dwelling-place, by settling the Ark, and the Cloud of Glory there, which was the Token of his Presence. This Place at first seems to have been *Mispeh*, and afterward *Shiloh*. And when that was destroyed, the Ark removed to several Places, (*Kirjath-jearim, Mispeh, Gilgal, Nob, Gibeon*, the House of *Obed-edom*) till at last it settled at *Jerusalem*; where, when the Temple was built, God saith to *Solomon, I have chosen this Place to myself, for an House of Sacrifice, 2 Chron. vii. 12.* Which is the plain Sense of these Words, *Choose a Place to put his Name there.*

Even unto his Habitation shall ye seek, and thither thou shalt come:] This explains what he means by the Place where he would put his Name, viz. the Place where his Sanctuary was settled, which was his Habitation; where he placed his Majesty, (as *Onkelos* paraphrases) that all might repair thither, to seek his Grace and Favour.

Ver. 6. *And thither ye shall bring your Burnt-offerings, and your Sacrifices,]* By Sacrifices, as distinct from Burnt-offerings, must be meant their Sin-offerings and Peace-offerings. And the latter of these were sometimes for Mercies received, and sometimes Free-will-offerings, or Vows, as

we read in *Lev. vii. 12, 16.* Which if they had been bound, as oft as there was Occasion, to bring to one certain Place, (*Jerusalem* suppose) though they were at never so great Distance from it, it would have been an intolerable Expence to devout People. And therefore the *Jews* think, the Meaning is, that they were bound to these Sacrifices, either for Offences committed, or for Mercies received, &c. at the next Feast at the farthest; and not to defer them beyond that Time. See Dr. *Lightfoot* in his *Temple-Service*, p. 99, 100. of the first Edition.

And your Tithes,] Not those which were to be paid to the *Levites*, or by them to the Priests, but another Tithe, which was to be set aside, after that to the *Levites* was paid, and employed as is directed *xiv. 22, 23, &c.* See here below *ver. 17.*

And Heave-offerings of your Hand,] The *First-Fruits*, as the *LXX*, and Vulgar *Latin* rightly translate it, *viz.* of Corn, and Wine, and Oil, and other Fruits of the Earth. Which are called the *Heave-offerings of their Hand*, because they brought them in their own Hand; and having heaved them up to the LORD, they gave them to the Priests. See *Numb. xviii. 11, 12.* and *Deut. xviii. 4. xxvi. 4, 10.*

And your Vows, and your Free-will-offerings,] Which were comprehended before under the Name of *Sacrifices*, but here more particularly expressed to signify, That though they might choose whether they would offer them or no, or whether they would vow them, yet they could not choose the Place where they should be offered, (if they vowed, or were disposed to it) but must be determined by this Law.

And the Firstlings of your Herds, and of your Flocks.] This shews, that the *Heave-offerings of their Hand* comprehend only the *First-fruits* of the Earth; besides which, these *Firstlings* also belonged to the Priests, *Numb. xviii. 15, 16, 17.*

Ver. 7. And there ye shall eat] Their Part of the Things before-mentioned; the People being wont, in ancient Time, before the Law of *Moses*, to feast upon Part of the Sacrifices of *Peace-Offerings*; as appears from *Exod. xviii. 12. xxxiv. 13, 14.*

Before the LORD your GOD,] Not in the Tabernacle, or Temple, where only the Priests might eat the most holy Things, which were peculiarly theirs, (*Numb. xviii. 10.*) but in some Place very near to the Sanctuary: It being the Custom of other People (and perhaps before the Time of *Moses*) to feast with their Gods in their very Temples, or near their Altars, according to that of the Apostle, *1 Corin. viii. 10.* Therefore GOD entertained his People also at his own House, commanding them here, and in other Places, to eat their Sacrifices before him at his Sanctuary, and no-where else, that is, in some Place adjacent to the Sanctuary. Whereby they declared, that they had Communion with him, and not with Idols, by partaking with him at his Table, that is, his Altar: For there could be no Need of their eating there, but only to signify this, and to secure them in his Religion by feasting in his Presence, and thereby owning themselves to belong to him. This is repeated very often in this Book, *ver. 18.* of this Chapter,

xiv. 23, 26. xv. 20. xvi. 5. but especially *xxvii. 6, 7.* where they are required, before the Temple was built, to eat their Sacrifices near the Altar which was erected after they came over *Jordan*. This being a Profession of the true Religion, to eat at GOD's Altar, as to eat of Things sacrificed to Idols was to profess the heathenish Religion. So all have understood it, as *Elmenhorstius* hath shewn from a great Heap of Authors, in his *Annot. ad Minutium Felicem*, Fol. 69.

And ye shall rejoice in all that you put your Hand unto, ye and your Households, wherein the LORD thy GOD hath blessed thee.] This signifies either that they should rejoice at these Feasts in the Goodness of GOD, who had blessed the Labour of their Hands, (of which the Tithe they brought thither was a Fruit) or that doing thus, GOD would bless all their future Labours, and make them and their Families prosper, and take Comfort in all their Enjoyments.

Ver. 8. Ye shall not do after all the Things that we do here this Day;] This doth not signify, as if there was no Civil Government, or that the Courts of Justice did not sit and execute Judgment between Man and Man; but relates to the Place of offering Sacrifice, (as Mr. *Selden* observes, *lib. ii. de Synedr. cap. 15. n. 4.*) which, in their wandering Condition, they did not so strictly observe, as GOD expected, when they came to be settled. Our learned Dr. *Spencer* thinks it relates also to other old Customs, which were rather childish than profane; and therefore tolerated by GOD for the present. To which he thinks those Words of St. *Paul* have respect, *Acts xiii. 18.* Many Things also perhaps they omitted, which they could not, or did not observe in the Wilderness; as their New Moons, and other solemn Days; with several Rites of Purification and Cleansing prescribed by the Law of *Moses*.

Every Man whatsoever is right in his own Eyes:] This doth not import, that there was no good Order kept among them, or that they were left at Liberty to sacrifice where they pleased; but that, in such an uncertain State, when they were removing from Place to Place, many took the Liberty in such Matters to do as they thought good.

Ver. 9. For ye are not yet come to the Rest,] This explains what goes before, and gives the Reason why GOD connived at some Irregularities, because they were not fixed to a Place, but uncertain when they should have a Sign to pack up their Goods, and be gone to another Station.

And to the Inheritance, which the LORD your GOD giveth you.] Where they were to abide, as long as they observed GOD's Commands.

Ver. 10. But when ye go over Jordan, and dwell in the Land which the LORD your GOD giveth you to inherit;] When their Condition was altered for the better, GOD expected that they should be so too.

And when he giveth you Rest from all your Enemies round about, so that ye dwell in Safety:] This intimates, that the Fear they were in, while they wandered in the Wilderness, of the Incurfions of their Enemies, might make them sometimes offer Sacrifice where they ought not, and commit other Disorders.

Ver. 11. *Then there shall be a Place which the LORD thy GOD shall chuse, to cause his Name to dwell there;*] GOD was not pleased (as *Maimonides* observes) to declare any-where in the Law, where this Place should be: but, tho' he often determines them to one Place, (*ver.* 26. *xiv.* 23. *xvi.* 6.) yet he leaves the Place undetermined. Which he imagines might be for these three Reasons: *First*, Lest the Gentiles should get Possession of it, and make War upon that Account; thinking that this Place was the End of the Law (as he speaks). And, *Secondly*, Lest they, in whose Hands it was, should do all they could to destroy it. And, *Thirdly*, (which is the truest Reason) Lest every Tribe should desire to have it in their Lot, and Strife should arise among them about it. *More Nevachim, P. iii. cap. 45.*

Thither shall ye bring all that I command you; your Burnt-offerings, and your Sacrifices, &c.] All that he mentioned before, *ver.* 6. This may seem an heavy Imposition, that they might not offer them in any Place, and at any Time: but *Maimonides* makes this wise Reflection upon it; "That GOD intended to teach them, not to have so high an Opinion of Sacrifices, as of Prayers and Deprecations, and such-like Parts of divine Worship, (*viz.* acknowledging his Goodness, praising him, and giving him Thanks) which are the Things GOD mainly intends, and may be offered every-where. Whereas Sacrifices are not of that Account with him; which made him limit them to one Place, where he should appoint them to be offered; and not suffer any but one certain Family to discharge this Office. These, and such-like Things were to diminish the Value of Sacrifices: for which Reason the Prophets often reprehend Men for their too great Diligence and Zeal in bringing Sacrifices, of which GOD had no Need, and did not principally intend, as the Worship he delighted in: for which he cites *1 Sam.* xv. 22. *Isa.* i. 11. *Jerem.* vii. 22. Sacrifices being appointed, and one Place for them, not for any Good in themselves, but only that all Idolatry might be abolished, and the Belief of the Unity of GOD preserved." *More Nevachim, P. iii. cap. 32.*

All your choice Vows, &c.] In the *Hebrew* the Words are, as our Margin notes, *the Choice of your Vows.* So their *Peace-offerings*, which were Vows, were called; because they were to be select out of those Creatures which were perfect, and without the least Defect: Whereas those Creatures which had something superfluous, or lacking in any Part, might be accepted for a *Free-will-offering*, which a Man was not bound to make, but brought it merely out of Good-will. So we read expressly in *Levit.* xxii. 23.

Ver. 12. *And ye shall rejoice before the LORD your GOD, ye and your Sons, and your Daughters, and your Men servants, and your Maid-servants,*] The whole Family was to feast with GOD, and one with another; whereby brotherly Love and Friendship was increased and strengthened, by their meeting and eating together at one Place. And nothing is more joyful, than to see Brethren dwell together in Unity: see *ver.* 7.

And the Levite that is within your Gates; forasmuch as he hath no Part nor Inheritance with you.] See *x.* 9. This whole Tribe (as *Maimonides* well notes) being devoted to the divine Service, and the Study of the Law, neither minded Ploughing nor Sowing, but were wholly consecrated unto GOD. And therefore we find them very commonly reckoned among the *Strangers*, the *Fatherless*, and the *Widows*; because they had no certain Possessions; which made it the more reasonable they should constantly be entertained at these Feasts, which were kept at GOD's House, *More Nevachim, P. iii. cap. 31.*

Ver. 13. *Take heed to thyself, that thou offer not thy Burnt-offerings*] Under *Burnt-offerings* are comprehended all the other Offerings before mentioned; for these were the chief, and the most usual; and if they might not be offered but at a certain Place, much less might any other, as every Body might understand, without repeating them all again.

In every Place that thou seest:] To be beautiful, lovely, and inviting, by its Situation, and shady Trees, and Fountains, &c. such as are mentioned *ver.* 2. Which the Gentiles chose, perhaps, wherein to sacrifice, because they were more delightful or solemn than other. Whence *Ezekiel*, vi. 3. mentions *Rivers* and *Valleys*, (together with Mountains) where there were fine Pastures, and Springs of Waters; which were so pleasant and refreshing in those Countries, that they fancied the Gods delighted in them. So St. *Hierom* notes upon *Jerem.* vii. that this Gentile Error, *omnes provincias occupavit, &c.* spread itself in all Parts of the World, That they should offer their Sacrifices at the Heads of Fountains, and delightful Groves.

Ver. 14. *But in the Place which the LORD shall choose in one of thy Tribes, there thou shalt offer thy Burnt-offerings,*] This he had said before, *ver.* 5, 6, 11. but repeats it again, because of the great Importance of it, to prevent all strange Worship. *Elijah* indeed offered upon Mount Carmel, after the Temple was built, but it was by a prophetic Inspiration; and if any one at that Time had asked him, if they might take that Liberty, he would have answered, By no Means; but he that offers out of *Jerusalem* shall be cut off (*Levit.* xvii. 4.). As for what I do now, it is an extraordinary Case; to convince the lying Prophets of *Baal*, &c. Thus *Maimonides* in *Zeder Zeraim*.

And there thou shalt do all that I command thee.] Bring their Tithes and First-fruits before mentioned, *ver.* 6. and eat and rejoice before the LORD, *ver.* 7.

Ver. 15. *Notwithstanding, thou mayst kill and eat Flesh*] For common Food.

In all thy Gates,] In any City, Town, or House. While they were in the Wilderness, indeed, they might not kill their Beasts, but only at the Door of the Tabernacle; and consequently they eat nothing but *Peace-offerings*, which had been first presented unto GOD, and Part of them burnt at his Altar, *Levit.* xvii. 3, 4, &c. But when they went into *Canaan*, they were freely indulged to kill their Beasts in any Place, without bringing any Part of them to the Altar.

Whatsoever thy Soul lusteth after,] Of all sorts of Creatures, not prohibited in the Eleventh of *Leviticus*.

According to the Blessing of the LORD thy GOD, which he hath given thee,] Suitable to every Man's Estate and Condition.

The Unclean and the Clean may eat thereof;] They who were under any legal Uncleanneſs might not eat of the Sacrifices; but of common Food, at their ordinary Tables, they might, as well as others.

As of the Roe-buck, and as of the Hart.] He instances in these; because there was great Plenty of them in that Country, as *Ælian* observes in the End of his *fifth* Book; where he saith they were εν μεγίστοις όρει, in the highest Mountains of *Amanus*, *Libanus*, and *Carmel*. These Creatures might not be sacrificed to GOD: But they might eat of others which were used in Sacrifice, (Sheep, Goats, Oxen) as freely as of these which were not.

Ver. 16. Only ye shall not eat the Blood;] But of the Blood of those Creatures they might no more eat, than of those that were sacrificed at the Altar. But as there it was to be sprinkled upon the Altar, and then poured out at the Foot of it, so here it was to be poured on the Earth.

Ye shall pour it upon the Earth as Water.] So that it might sink into the Ground and disappear, as Water doth when it is poured on the Earth. Which is so strictly enjoined, though it was not the Blood of an Oblation, to prevent those Superstitions which were exercised by the old Idolaters about the Blood of their Sacrifices, in which they thought their *Demons* delighted, and by eating of which they hoped to have Communion with them, as *Maimonides* observes, in his *More Nevochim*, P. III. cap. 46.

Ver. 17. Thou mayst not eat within thy Gates] In their own private Habitations.

The Tithe of thy Corn, or of thy Wine, or of thy Oil,] This cannot be meant of the *Tithe* paid to the *Levites*, which the People might not eat anywhere, being appropriated to the *Levites* alone: He speaking therefore of a *Tithe* which the People might eat, though not at Home, yet in the Place where the Sanctuary was, it must be meant of that which the *Hebrews* call the *second Tithe*, which was set out after that to the *Levites* was paid. Concerning which he speaks, xiv. 22, 23, &c.

Or the Firstlings of thy Herds, or of thy Flock,] These were intirely the Priests Portion by an exprefs Law, *Numbers* xviii. 15, 17, 18. and therefore could not lawfully be eaten by the People, either at Home, or at the Sanctuary. Which makes it necessary to understand this of some other *Firstlings*; and it is not improbable, that it is meant of the Females which open the Womb: For the Males only were the LORD's, (as appears from *Exodus* xiii. and other Places) who gave them to his Priests; but he would have the first-born Females also to be in some sort sacred, by requiring them to be eaten at his Sanctuary, where his Priests had their Share of them. For I see no Ground to think, that as there was a *secondary Tithe*, so there was a *secondary Firstling* set apart by every Man to this Use.

Nor any of thy Vows which thou vowest, &c.] All such Things were also wholly the LORD's,

VOL. I.

Levit. xxvii. 28. and given by him to his Priests, *Numb. xviii. 14.* But that is only to be understood of what was vowed to GOD absolutely, without mentioning any particular Use to which it was designed. Besides which, they might vow what they pleased to be spent in solemn Feasts with the *Levites*, the Widows, the Fatherless, and other poor People; and of such *Moses* here speaks.

Or Heave-offering of thine Hand:] These were First-fruits of Corn, Wine, and Oil, as I said upon *ver. 6.* which were also the Priests Portion, *Numbers* xviii. 12. Therefore this can be meant of no other First-fruits, but such as Men freely offered, without any Obligation to it, to be spent in this Fashion; for he was speaking before of such kind of Things; unless we will understand this of the First-fruits of young Trees, which might not be eaten in three Years after they were planted, but in the fourth Year were to be holy, to praise the LORD withal, *Levit. xix. 24.* which, as *Josephus* saith, were spent in these sacred Feasts. See there.

Ver. 18. But thou must eat them before the LORD thy GOD, in the Place which the LORD thy GOD shall choose, thou, and thy Son, and thy Daughter, &c.] See before, *ver. 11, 12.*

Ver. 19. Take heed to thyself, that thou forsake not the Levite as long as thou livest upon thy Earth.] He gives this Caution, lest Coverousness should make them defraud the *Levites* of their Tithes, and not let them have convenient Habitations, or Profaneness make them not invite them to the sacred Feasts before spoken of. This is repeated xiv. 27. And in this the *Jews* were so careful, that when there was such Increase of the *Levites*, that their Cities could not contain them, they assigned them more than were given them at first: For *Josua* gave them only Forty-eight; but before the Captivity of *Babylon* they had twenty more added to them, as appears from 1 *Chron. vi. 65, 66, &c.* where, after the Mention of the old Number, there is an Account given of twenty more added to them out of several Tribes: For, though they could not enlarge the Bounds prescribed to their Cities, yet as the Number of *Levites* increased, they might give them new Cities. And so they did, that they might not be streightened in their Dwellings among them.

Ver. 20. When the LORD thy GOD shall enlarge thy Border,] That is, when he had brought them out of this Wilderness, where they were encamped round about the Tabernacle, into a spacious Country, where they might live far distant from it.

As he hath promised thee;] Which he promised to enlarge even as far as *Euphrates*, if they were obedient to him, *Gen. xv. 18.*

And thou shalt say, I will eat Flesh;] Have a Desire to eat it.

(Because thy Soul longeth to eat Flesh)] There were several Sorts of Flesh that were lawful to be eaten, which they could not have in the Wilderness, and therefore might be supposed to desire them very much, when they came into *Canaan*, which abounded with them. And besides, they would have more Plenty of such Cattle as they now had, which might incline them to keep greater Tables.

Thou mayst eat Flesh whatsoever thy Soul lusteth after.] This was said before, *ver. 15.* and now repeated with all the rest that belongs to this Matter, to let them see God did not intend to abridge them too much of their Liberty: For though they might not eat the Tithes of their Corn, Wine, and Oil, (and the rest mentioned *ver. 17.*) at their own Home, because they were holy Things, and therefore to be eaten in one certain Place where God's Sanctuary was; yet all Sorts of Flesh, used at their private Tables, he now gives them Leave to kill any-where, without bringing it to the Tabernacle, and offering the Blood at the Altar, as they were tied to do while they were in the Wilderness, *Lev. xvii. 3, 4, &c.* For then the Tabernacle was very near to every one of them; but when *their Border was enlarged*, it must needs be at so great a Distance from some of them, that it would have been too heavy a Burden to oblige them to kill every Thing they ate at the Tabernacle, and therefore he dispenses with it.

Ver. 21. If the Place, &c.] The Particle *Chi* may better be translated here *because*; which makes these Words a Reason of the Allowance given in the foregoing Verse, *Because the Place which the LORD thy God hath chosen to put his Name there, is too far from thee, thou mayst kill, &c.*

Of thy Herd, and of thy Flock,] Such Creatures as are now allowed for Sacrifice, Oxen, Sheep, Lambs, and Goats.

Which the LORD hath given thee,] For Food as well as other Uses.

As I have commanded thee.] Given thee Leave to eat at Home, without carrying them to the Tabernacle: So it follows, *And thou shalt eat in thy Gates whatsoever thy Soul lusteth after*, i. e. all manner of Things, of which there was great Variety, not prohibited by this Law.

Ver. 22. Even as the Roe-buck and the Hart is eaten, so thou shalt eat them;] Which were Creatures not allowed to be offered to God in Sacrifice, (see *ver. 15.*) and therefore they might less doubt to eat of them, than of such as were peculiarly appointed for that Use. From which they might possibly have thought, that out of Reverence to God they should abstain; but are here satisfied they might as freely eat of them, as of the other.

The Unclean and the Clean shall eat of them alike.] Whereas, while they were in the Wilderness, only such as were clean might eat Flesh, because it was sanctified by being killed at the Altar; now all are indulged the same Liberty, whether they were removed from holy Things, (as the *Hierusalem Targum* expresses it) or were pure to use them, both might eat Flesh alike.

Ver. 23. Only be sure that thou eat not the Blood;] Take great Care, as the Word signifies in the *Hebrew*, (which is, *be strong*) use thy utmost Diligence to prevent this.

For the Blood is the Life, and thou mayst not eat the Life with the Flesh.] See what I have noted upon *Gen. ix. 4. Lev. xvii. 11, 14.*

Ver. 24. Thou shalt not eat it, thou shalt pour it upon the Earth, as Water.] Since they could not pour it out at the Altar, where no body could meddle with it, they were to pour it out

on the Earth, that it might sink into it: Or, as the Law required in *Leviticus*, (*xvii. 13.*) cover it with Dust, that the Cattle might not lick it up: Or, the Meaning may be, Pour it as a common Thing (which *Water* is) without any religious Rite used about it.

Ver. 25. Thou shalt not eat it,] This is repeated here so often, as it is also in *Levit. xvii.* to shew the Weightiness of this Command.

That it may go well with thee, and with thy Children after thee, when thou shalt do that which is right in the Sight of the LORD.] When they neither followed the idolatrous Customs which the *Gentiles* used about the Blood, nor profanely meddled with that which was peculiar to God, when it was offered at the Altar: Which was the great Reason, why they were prohibited to eat Blood.

Ver. 26. Only thy holy Things which thou hast, and thy Vows, thou shalt take, and go unto the Place which the LORD shall choose.] Only he would have them not to forget, that the Things mentioned *ver. 17.* they were not to eat at Home, but at the House of God, though it was never so far distant from them.

Ver. 27. And thou shalt offer thy Burnt-offerings, the Flesh, and the Blood, upon the Altar of the LORD thy God.] No Sacrifices were to be offered any-where but at the Sanctuary, as he had said before, *ver. 6.* and now reminds them of it, that they might observe it, and do accordingly.

And the Blood of thy Sacrifices shall be poured out upon the Altar of the LORD thy God,] All their *Peace-offerings*, as well as others, were to be there offered, and their Blood poured on the Altar as a holy Thing; whereas the Blood of those Creatures they killed at Home, was poured out, as a common Thing, like Water.

And thou shalt eat the Flesh.] After God and his Priests had their Parts.

Ver. 28. Observe and hear all these Words, which I command thee, that it may go well with thee, and with thy Children after thee for ever.] This was the great Commandment, To serve God alone: And the Observance of it was the great Condition upon which all their Happiness depended; which makes him again press their Care in this Matter.

When thou dost that which is good and right in the Sight of the LORD thy God.] Please God by a strict Obedience to this Precept.

Ver. 29. When the LORD thy God shall cut off the Nations from before thee, whither thou goest to possess them, &c.] See *ix. 1.*

Ver. 30. Take heed to thyself, that thou be not snared by following them, after that they be destroyed from before thee;] It is plain from hence, that in this Chapter, as well as in the foregoing, he is still endeavouring to secure them from the idolatrous Customs of the Country which they went to possess; which is the Ground of the following Prohibition, about which he could not say too much, they being so prone to Idolatry, and the Danger they incurred thereby so exceeding great. There are some of the *Jews* who think, that by *following them* is meant following their Fashions in their Cloaths, and in their Ornaments, (as it is explained in the Book *Siphri*) which might entice them to imitate their Religi-

ous Rites, which, it appears by the next Words, are principally intended.

After that they be destroyed from before thee ;] It was the most unaccountable Folly to worship the Gods of those Nations, whom they saw expelled their Country for their Idolatries.

And that thou inquire not after their Gods,] They were not so much as to ask what Gods they worshipped.

Saying, How did these Nations serve their Gods ?] Nor endeavour to know the Manner of their Worship. Which was very different, as *Maimonides* observes, according as their Gods differed one from another ; for that sort of Worship which was acceptable to one God, might not be given to another. As they uncovered themselves (if we may believe him) before *Baal-Peor*, and threw a Stone to *Mercury*. See his Tract concerning *the Worship of the Planets*, cap. 3. sect. 2, &c. and *Dionys. Vossius's* Annotations there ; where he resolves, that if they uncovered themselves to *Mercury*, or threw a Stone to *Baal-Peor*, it was not Idolatry, because not their proper Worship : which is a foolish Opinion ; for they were not to use any of their religious Rites, no more than to offer Sacrifice, burn Incense, or bow down to any of their Idols, which he acknowledges was Idolatry. In short, if they gave the Idol the Worship proper to him, or that Worship which was proper to the true GOD, he acknowledges they were guilty.

Even so will I do likewise.] Tho' Men only resolve to do it, yet they were guilty of committing this Sin. The *Jews* indeed make no great Account of Sins committed in the Heart, yet in this Case they are very strict, having framed this Maxim, as *R. Levi Barcelonita* observes, *Præcept. 226.* which their *Rabbins* industriously inculcate into their Scholars, *That the blessed GOD imputes no Thought of any Transgression to an Israelite, as if it were the Fact itself, except only the Thought of Idolatry, which is imputed to a Man, as if he had committed Idolatry.* Now it was a reasonable Presumption, that he who inquired how the People of *Canaan* worshipped their Gods, intended at least to worship the GOD of *Israel*, as they did those Idols : and this gave too much Cause to suspect, that he had an Inclination to worship their Idols instead of GOD : for otherwise he would have rested content with that Way of worshipping GOD, which the Law had prescribed. Whereupon the *Jews* have determined, (as our *Mr. Thorndike* hath observed) that there are four Ceremonies, which, whosoever performs to any Thing but to GOD alone, must be understood to worship it for GOD ; which are *Sacrificing, burning Incense, pouring out Drink-offerings, and Adoration.* But others there are, by doing which, Men cannot be concluded to worship any Thing but GOD, till they do it in that Way and Fashion as is done by those who profess to worship it for GOD : see his *Principles of Christian Truth*, chap. 26.

Ver. 31. *Thou shalt not do so unto the LORD thy GOD ;]* See ver. 4. Of which the Reason is here given.

For every Abomination to the LORD, which he hateth, have they done unto their Gods ;] For Instance ; “ The *Zabii*, saith *Maimonides*, I find “ in their Books, offered to their great God the

“ Sun, seven Bats, and seven Mice, and seven “ other creeping Things : which alone may “ suffice to demonstrate how vile and abomina- “ ble their Worship was, and what Reason there “ was so severely to prohibit their Idolatry ; and “ every Thing pertaining to it.” *More Nevochim*, P. iii. cap. 29.

For even their Sons and their Daughters they have burnt in the Fire to their Gods.] This is the great Instance of their abominable Wickedness. Of which see *Levit. xviii. 21. xx. 2.* This was notoriously practised by the *Carthaginians*, who, it is certain, derived it from the *Phœnicians*, the ancient Inhabitants of this Country. *Plato* mentions it in *Protagora*, where he saith, *The Athenian Laws did not permit them to sacrifice Men ; but among the Carthaginians it was an holy Rite ; so that some of them permitted their Sons to be offered to Saturn ;* which wicked Custom at last overspread all Nations, even the *Greeks* themselves, as *Job. Gensius* hath demonstrated, *lib. de Victimis Humanis*, P. i. cap. 11. and P. ii. cap. 6.

Ver. 32. *Whosoever Thing I command you, observe to do it ;]* Keep close to the Precepts I have given you about my Worship ; ver. 28. and see iv. 2.

Thou shalt not add thereto, nor diminish from it.] They were not to add any other Rites of Worship of their own devising, or from the idolatrous Customs of those Countries, nor omit any of those which GOD had commanded them to use : for if they had used any of the Gentile Ceremonies, whereby they honoured their Gods, it would easily have introduced the Worship of the Gods themselves, and, if they had omitted any of the Rites which GOD had ordained, some other would have easily stepped into their Room which were used by Idolaters.

Maimonides, from these Words, labours to prove the *Eternity of the Law of Moses*. But it is very strange, that so great a Man should be so blind as not to see what some of his Brethren could discern, that GOD did not bind up himself neither to change nor alter these Laws, tho' he did not permit the *Israelites* to do it. So the Author of *Sepher Ikkarim* wisely glosses upon these Words, *lib. iii. cap. 14.* “ The Scripture “ prohibits us to add unto, or detract from these “ Precepts, according to our Will and Pleasure ; “ but what hinders the blessed GOD, either to “ add or detract, when his blessed Wisdom shall “ think fit ?” Which he illustrates in the foregoing Chapter, by this Example among others ; “ A Physician prescribes a Diet to his Patient, “ for such a Time as he judges convenient, which “ he doth not declare to the sick Man. Now “ when the Time comes that the Physician hath “ obtained his End, he changes the Diet, and “ permits his Patient what he formerly forbade, “ and prohibits that which he formerly permitted.” Which exactly agrees to what our blessed Saviour had done.

C H A P. XIII.

Verse 1. *[If there arise among you]* In future Times.

A Prophet,] One that pretends to have a Message from GOD delivered to him in a Vision,

or

or by the Word of the LORD: for there was a constant Succession of Prophets (to whom GOD revealed his Mind several Ways) among the Jews, to preserve them in the true Worship of GOD, and instruct them in their Law, and admonish them on some Occasions of Things to come; which was the more necessary, because there were such kind of Persons among the Gentiles.

Or a Dreamer of Dreams,] Who pretended GOD had appeared to him in a Dream, (as he did unto Jacob, Gen. xxviii. 11.) and revealed his Mind to him. Such there were in Jeremiab's Time, Jerem. xxix. 8.

And giveth thee a Sign,] Foretel something.

Or a Wonder,] By what follows one would think this belongs to the foregoing Words, which are to be understood as if he had said, *If he foretel some wonderful Thing*, which shall shortly come to pass. Or it may be interpreted, *Shall work a Miracle*; unto which the Heathen did not so much pretend, as they did to Predictions, which were common among them.

Ver. 2. *And the Sign, or the Wonder, come to pass, whereof he spake unto thee,]* The Event confirms the Prediction; so that he seem a true Prophet.

Saying, Let us go after other Gods, which thou hast not known, and let us serve them:] And consequently he persuade you to worship other Gods, which he pretends is demonstrated to be lawful, by the Fulfilling of his Sign and Wonder.

Ver. 3. *Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams;]* Notwithstanding look upon him as a Lyar, and not as a true Prophet: for GOD cannot contradict himself, nor do any Thing to persuade Men to forsake him, and give his Worship to another. This shews that he still pursues his Intention, (in this Chapter, as well as all the foregoing) to establish them in the Belief and Worship of one GOD, according to the first Commandment, from which nothing was more likely to seduce them, than false Prophets, who were the great Instruments of establishing the foulest Idolatry in Israel, as appears from 1 Kings xviii. 19. where we read of no less than Four hundred Prophets of Baal, and Four hundred and fifty Prophets of the Groves, that is, of other false Gods, particularly Astarte, as Mr. Selden conjectures in his *Syntagma 2. de Diis Syris, cap. 2.* And there could not be a greater Demonstration that a Man was a false Prophet, than if he endeavoured to draw them to the Worship of other Gods, or if he pretended to speak in the Name of any other GOD, (Deut. xviii. 20.) or if he commanded them to offer such Sacrifices as GOD abhorred. Thus Aristander (as David Chytræus notes) discovered himself to be a false Prophet, tho' he foretold the Destruction of Babylon; for he required human Sacrifices to be offered: as Tiresias also predicted Victory to the Thebans, provided Creon's Daughter was offered up in Sacrifice; and Chalcas at the Time of the Siege of Troy, but together therewith commanded the Sacrifice of Iphigenia. These, and such-like Things, plainly discovered they were not inspired by GOD, who is the Lover of Mankind, and cannot delight in their Blood.

For the LORD your GOD proveth you, to know whether you love the LORD your GOD, with all your Heart, and with all your Soul.] That there might be an open and publick Discovery made, whether they sincerely loved GOD or no, or were stedfast in their Religion. So Maimonides in his *More Nevachim, P. iii. cap. 24.* GOD would make known to the Nations of the World the Measure of your Faith, in the Truth of his Law, and of the Approbation wherewith you apprehend it, &c. For it had been a great Weakness to suffer even a Miracle to shake their Faith, after it had been confirmed by so many Miracles.

Ver. 4. *Ye shall walk after the LORD your GOD,]* Follow the Will of GOD, (as Maimonides interprets it) declared by himself, *More Nevachim, P. i. cap. 38.* Which is a plainer and more genuine Interpretation than that of the Gemara of Sota, cap. 1. sect. 52. where R. Chama expounds it of imitating GOD, in cloathing the Naked, visiting the Sick, burying the Dead, &c. For *Benevolence is the Beginning and the End of the divine Law.* Which is a pious Sense, but not here intended.

And fear him,] Worship him alone, vi. 2.

And keep his Commandments,] The greatest of which is this, xi. 15.

And obey his Voice;] Which you heard from Mount Sinai, saying, *Thou shalt have no other Gods but me.*

And you shall serve him, and cleave unto him.] Stedfastly adhere unto his Service, and not be drawn from it by any Persuasion.

Ver. 5. *And that Prophet, or that Dreamer of Dreams,]* These two signify Persons who pretended to different sorts of Revelations by *Visions* or by *Dreams*.

Shall be put to Death;] This the Jews interpret to signify *Strangulation*, unto which, upon good Proof the Fact, he was to be sentenced by the great Sanhedrim: for that was a received Maxim among them, That a lying Prophet was to be judged no-where but by the Council of LXX. See Selden, lib. iii. de Synedriis, cap. 6. n. 1.

Because he hath spoken, to turn you away from the LORD your GOD, which brought you out of the Land of Egypt, and redeemed you out of the House of Bondage;] Persuaded you to forsake your GOD and his Service, to whom you owe your Liberty, and all your Possessions in the Land of Canaan.

To thrust thee out of the Way which the LORD thy GOD commanded thee to walk in:] These Words express how zealous such Impostors were in their Importunities, and how restless in their Endeavours to draw Men to Idolatry, pressing them so earnestly, as if they would force them to it.

So shalt thou put the Evil away from the Midst of thee.] i. e. The Danger of Idolatry; by taking away the Life of him that would have seduced others unto it.

Ver. 6. *If thy Brother, the Son of thy Mother,]* Who lay in the same Womb with him.

Or thy Son, or thy Daughter,] Who were dearer than a Brother.

Or the Wife of thy Bosom,] Who was still dearer, sleeping in the same Bed with him, as the Hierusalem Targum expounds it.

Or thy Friend, which is as thine own Soul,] Whom thou lovest as thou dost thy Life. He puts a Friend in the chief Place, (as the Son of Sirach also doth, *Ecclus. xxxiii. 19.*) which their Wives, by the ill Choice they made of them, had not always in their Affection.

Here is no Mention of *Father* or *Mother*, because a Child, as the *Hebrews* fancy, was to have more Reverence for them, than to accuse them of any Crime whatsoever: As if a greater Regard was to be had to them, than to God himself. The true Reason is, because there was no Need to name them; for if their Piety to God was to overcome their Love to all those Relations before-mentioned, it could not be supposed, that Respect to Parents was to come into Competition with it.

Entice thee secretly,] In the foregoing Verses he speaks of an open Seducer, and here of a secret one; there of one that came with Authority, and here of one of the ordinary People.

Saying, Let us go and serve other Gods] The *Jews* think this is meant of one who invited others to Idolatry, but did not press them with Reasons, as in the former Case. Which is not likely; for all Men pretend some Reason or other for such a great Alteration as that to a new Religion.

(Which thou hast not known, thou nor thy Fathers;] This aggravates the Crime; to entice them to forsake God, who was known to have done such Wonders for their Fathers, and was so good to them, and go to serve Gods with whom they had no Acquaintance.

Ver. 7. Namely, of the Gods of the People which are round about you, nigh unto thee, or far off from thee] Wheresoever they were, (for several Nations had several Gods) whether in the neighbouring Countries, or in remote Parts; it made no Difference at all, if they were strange Gods.

From the one End of the Earth, even unto the other End of the Earth;] The Enticer might possibly suggest the Universality of the Worship to which he invited him, as an Argument to embrace it.

Ver. 8. Thou shalt not consent unto him,] As many Words as there are in this Verse, the *Jews* think there are so many Precepts. The first of which is this, not to be led by Affection and Kindness to yield unto his Motion. So they interpret these Words, Thou shalt not love him.

Nor hearken unto him;] I do not see how this differs from the former; but they interpret it, That they ought to hate him, as well as his Motion. So *Maimonides*, in his Book of the *Worship of the Planets*, cap. 5. sect. 6, 7.

Neither shall thine Eye pity him;] This they fancy signifies, that if he were in Danger of Death, they should not help him, but let him perish.

Neither shalt thou spare,] When he was brought before the Judge, they were not to intercede for him, nor say any Thing in his Favour, nor assist him to defend himself.

Neither shalt thou conceal him:] Dissemble any Thing that might make against him. And no doubt, God intended by all these Words to signify, that he ought to be looked upon as his greatest Enemy; upon whom therefore they

were to have no Mercy, but to prosecute him unto Death, as guilty of the highest Treason against the Divine Majesty.

Ver. 9. But thou shalt surely kill him:] Not privately, as he enticed others, but by a legal Process against him in a Court of Judgment. And that not the highest, but in the Court of XXIII, who might proceed against him, as Mr. *Selden* observes, *lib. iii. de Synedr. cap. 6.* The only Difficulty was, how to prove him Guilty, who enticed another secretly, (as the Text saith) and not before Witnesses. To which the *Jews* answer, That he who was enticed was to dispose some Persons, as secretly, near to the Place of their next Meeting, who might hear all he said, and testify it in Court.

Thine Hand shall be first upon him to put him to Death,] He was to be stoned to Death, and the Accuser was to throw the first Stone at him, together with the Witnesses, xvii. 7. For it would have weakened the Credit of his Accusation, if he had not been the foremost in the Execution: see xvii. 7.

And afterwards the Hand of all the People.] Who were to assist in the Execution of this Sentence.

The first Words of this Verse, which we translate Thou shalt surely kill him, the Vulgar Latin translates Thou shalt forthwith kill him. And so the *Jews* understand the Hebrew Phrase, Killing thou shalt kill him; i. e. immediately have him before the Court of Judgment. As the LXX understood it, ἀναγγέλλον ἀναγγελεῖς περὶ αὐτοῦ, informing thou shalt inform against him, that is, without Delay. And accordingly the *Jews* add, That after he was condemned, he was immediately also put to Death. Whereas in other Crimes the Execution was respited, after the Sentence was pronounced, for a Day and a Night, that the Man might have Time to clear his Innocence, if he were able, by any new Proofs. Such Severity was but needful among a People prone to Idolatry, and encompassed on all Sides with idolatrous Nations.

Ver. 10. And thou shalt stone him with Stones, that he die:] But if upon Admonition he desisted from his Inticement, and repented of what he had said to his Neighbour, and resolved himself not to worship other Gods, he was not bound to inform against him.

Because he hath sought to thrust thee away from the Lord thy God, which brought thee out of the Land of Egypt, &c.] See ver. 5. The very Attempt of this was criminal, tho' he did not prevail in his Seducement.

Ver. 11. And all Israel shall hear, and fear, and shall do no more any such Wickedness as this is, among you.] The End of this Severity was to preserve the Body of the People from the Contagion of Idolatry; nothing being more apt to deter Men from Crimes, than such exemplary Punishments of them. So *Callimachus*, in his Hymn to *Ceres*, ver. 23. makes this the Design of the Punishment she inflicted on *Erysichthon*,

— ἵνα καὶ τὴν ὑπερβασίαν ἀλέηται

That others might shun the like Transgression.

Ver. 12. If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee

thee to dwell there, saying,] If the Infection was spread into a City, or a considerable Part of it, there was still more Danger, and greater Severity was to be used, to prevent the whole Country about it from being drawn away from their Allegiance to the Divine Majesty. And therefore, upon such an Information, as follows in the next *Verse*, (which is here meant by *thou shalt hear say*) given to the great *Sanhedrim*, they were to do as is directed *ver. 14.*

Ver. 13. Certain Men, the Children of Belial,] So the most profligate Wretches are called in Scripture, (*Judges xix. 22. 1 Sam. i. 16. x. 27. xxv. 17, 25.*) signifying lawless Persons, who had no Regard either to God or Men.

Are gone out from among you,] Left the Worship of God at the Tabernacle: for it doth not signify their forsaking the City, (in which they continued to seduce Men from their Religion) but forsaking their Communion in divine Service. By which many have well observed that Place in *St. John* may be interpreted, *1 John ii. 15.*

And have withdrawn the Inhabitants of their City,] The Hebrew Word, which here we translate *withdraw*, is twice before (*ver. 5, 10.*) translated *thrust away*; signifying only earnest Endeavours to seduce Men from their Religion. But here it seems to signify also the Effect of those Endeavours, whereby they had prevailed with Men to forsake the God of *Israel*, or to worship other Gods with him.

Saying, Let us go and serve other Gods, which ye have not known;] Strange Gods, as they are often called in Scripture, which the Nations round about them worshipped, (*ver. 7.*) but were always abhorred by true *Israelites*.

Ver. 14. Then shalt thou inquire, and make Search, and ask diligently:] The great *Sanhedrim*, who only could take Cognizance of this Crime, were, upon this Information, to send some, on whose Fidelity they could rely, to examine the Truth of the Report which was spread abroad, concerning the Defection of a City to the Worship of other Gods; who were to use their utmost Care and Diligence in this Inquisition, and by all proper Means endeavour to find, whether or no the Information was true: For it was a Matter of great Concernment, that neither the Innocent should suffer, nor Apostates go unpunished. But the Punishment being so dreadful, there was the greater Exactness used to be certain of the Crime; and there were likewise a great many *Temperaments* (as Mr. *Selden* calls them) found by the *Jewish* Lawyers, (partly from the nicest Interpretation of every Syllable in these two *Verses*, and partly from the pretended Tradition of their Elders) whereby they mitigated the Sharpness of this Law. For they would not proceed upon it to destroy a City, tho' they found them Idolaters, unless the Seducers were *two*, or more; and those also *Men*, not *Women*; because the Law here speaks in the plural Number, of *certain Men*, Children of *Belial*: As if their forsaking God was not a Crime, whether they were persuaded to it, or no, by others. They say also, it was not to be a mere *Town*, or *Village*, but a *City*; because the Words here are, *In one of thy Cities*, in which there were more than an hundred Houses: if

there were fewer, it was no *City* in their Account, and so escaped. They who seduced a City, also were to be of the same City; because it is said here, These Men of *Belial* are gone out *from among you*. All which are mere Quirks, which have no solid Reason in them. They are all mentioned together in the Title *Sanhedrim*, set forth by *J. Coch. cap. 11. sect. 4.* and by *Maimonides* more largely in his *Avoda zara*, and our *Selden, lib. iii. de Synedr. cap. 5. n. 2.*

But there are other *Temperaments* of this Law, which have better Foundation in Reason. As, *First*, That a City was not to be destroyed, unless the major Part of the Inhabitants were fallen off to serve other Gods. And, *Secondly*, That the Law speaks only of the lesser Cities, not of those which were so large that the greatest Part of a Tribe lived in it; for God would not have a whole Tribe cut off by the Senate. *Thirdly*, They might not destroy any of the six Cities of Refuge, because they were none of theirs, but God's: and the Words of the Law are, in one of *thy Cities*, which the Lord hath given thee to dwell in; whereas these were given for a further Purpose. And, *fourthly*, some add, Not a *Frontier Town*; because it is said, *In the Midst of thee*, (so the Words are in the *Hebrew*, which we translate *among you*) to which they subjoin a better Reason, because the whole Country might have been exposed to be over-run with the Gentiles. And, *lastly*, They except *Jerusalem* from this Law, because it was God's Seat; and (as *Maimonides* will have it) it was not distributed to any particular Tribe. Which, how it is to be understood, see *Selden* in the Place above-named, *sect. 3, 4*, where he touches upon all these. But if *Jerusalem* was to be excepted from the Judgment of Men, God took Care to have this Sentence executed upon it by his own Judgment; for he sent *Nebuchadnezzar* against it, whose Soldiers burnt with Fire, both the House of the Lord, and the House of the King, and all the Houses of *Jerusalem*, *Jerem. lii. 13.*

And behold, if it be Truth, and the Thing certain, that such Abomination is wrought among you;] If the Inquisitors found, upon due Examinations, that there was a plain and evident Proof of their Guilt, they were to make their Report to the great *Sanhedrim*; who being satisfied, that either the whole City, or the greater Part of them were fallen to Idolatry, sent to them two Men of extraordinary Wisdom, (who were Candidates for the senatorial Dignity) to admonish them, and by Arguments and Persuasions, to endeavour to reduce them to the Worship of the Lord God of *Israel*. And if they prevailed, they were pardoned, and no further Proceedings against them: but if they continued obstinate, then the *Sanhedrim* commanded the People of *Israel* to raise an Army, and besiege the Place, and enter it by Force, if they could not other ways. And when the City was taken, several Courts were appointed to try and condemn all that were guilty. Thus *Maimonides*, in the fore-named Treatise, reports the Method of Proceeding out of their ancient Authors: see *Selden, sect. 6.*

Ver. 15. *Thou shalt surely smite the Inhabitants of that City with the Edge of the Sword;*] The same Author there saith, that in the Hearing of their Cause, every one who was found guilty of Idolatry, after Admonition, by two Witnesses, was set aside: And if they proved to be the lesser Part of the City, they were stoned, (according to the Law of single Apostates) the rest being freed from Punishment: But if they were the greater Part of it, they were sent to the great *Sanhedrim*, who adjudged them to be cut off by the Sword, together with their Wives and Children. And thus the whole City was to be punished, if there was an universal Defection.

Destroying it utterly, and all that is therein, and the Cattle thereof with the Edge of the Sword.] In the *Hebrew*, the Word is, *Thou shalt make it a Cherem*, or an accursed Thing. And so the LXX, *Ἀναθέματα ἀναθεμαῖστέ αὐτήν*, where the Vulgar translate it as we do, *Thou shalt utterly destroy it*; which is consonant to the Notion of the *Hebrew* Word. See *Selden, Lib. I. de Synedr. cap. 7. p. 131.* So that if any righteous Man had any Thing therein at that Time, it was to be destroyed, as the very Words are in the Title *Sanhedrim, cap. 11. sect. 5.* But it is to be supposed, that all who feared God would remove their Effects, together with themselves, from so wicked a Place, before Sentence was pronounced against them. On the contrary, they say, the Goods of the Idolaters, wheresoever they were found, whether within the City, or without, were to be burnt.

Ver. 16. *And thou shalt gather all the Spoil of it into the Midst of the Street thereof;*] Into the Market-place, as the *Jews* interpret it. Or if it had none, they were to make a spacious Place, into which all the Spoil and the Household-stuff was to be brought, and Fire set to it, to consume it, as an *Anathema*, or cursed Thing. What *Temperaments*, as they called them, there were to mitigate the Severity of this Sentence, see Mr. *Selden*, in the Place fore-named, *Seet. 7.*

And shalt burn with Fire the City, and all the Spoil thereof, every whit, for the LORD thy GOD;] For the Vindication of God's Honour, and preserving Men in their Allegiance to him. R. *Siméon*, in the Title *Sanhedrim*, interprets it in this Manner, *Seet. 6.* *Thus saith the LORD, If you do Justice upon a City full of Idolatry, I will account it, as if you had offered an whole Burnt-offering unto me.*

And it shall be an Heap for ever; it shall not be built again.] The *Hebrew* Doctors do not intirely agree in the Interpretation of these Words. For some of them say, (in that Place of the *Sanhedrim* now named) that they were not so much as to make a Garden or Orchard in that Place. Others of them say, though it might not be restored into the Form of a City, yet they might employ the Ground in Plantations of Trees. But there are those who interpret the Words so rigidly, that they think it was not lawful to erect any Building there, not so much as a Dove-house, but it was to lie waste. See *Selden, Seet. 8.* If any Man did attempt to build such a City, he was to be beaten, as the same great Man observes, *Lib. I. de Synedr. cap. 13. p. 558.*

Ver. 17. *And there shall cleave nought of the cursed Thing to thine Hand;*] They were not to take

the smallest Part of the Spoil to their own Use. For as long as the Wicked are in the Word, (say the *Jews* in the forenamed Title *Sanhedrim*) the fierce Anger of God will remain in the World; but when they are removed, the Wrath of God also will cease. Now the Wickedness of purloining any Thing that was a *Cherem*, as the *Hebrews* call it, or an accursed Thing, appears in the Story of *Achan*, who brought all *Israel* into Danger by it, as we read in the Seventh of *Joshua*. And *Saul* is an eminent Example of it also; for he lost his Kingdom for this Sin, 1 *Sam. xv. 3, 9, 19, 26, &c.*

That the LORD may turn from the Fierceness of his Anger,] This explains, in Part, what he means in the former Verse, when he bids them burn the City, and the Spoil, for the LORD their God, i. e. to pacify the Divine Majesty, who was highly incensed by such a Wickedness. The Punishment of which was, indeed, very terrible, but very necessary; because the Crime was of so high a Nature, that it struck at the very Foundation of their Religion and Government.

And shew thee Mercy, and have Compassion upon thee,] God promises to deal the better with them, for executing this Judgment upon such dangerous Offenders.

And multiply thee, as he hath sworn unto thy Fathers.] They were not to fear any Want of People, by cutting off such a Multitude; for God promises to increase them by this Loss.

Ver. 18. *When thou shalt hearken to the Voice of the LORD thy GOD, to keep all his Commandments which I command thee this Day, &c.*] It was not sufficient that they kept themselves from Idolatry, unless they also executed his Vengeance upon Idolaters: For the inflicting the Punishment before-named, was as right in his Eyes, as the Observance of any other of his Precepts.

C H A P. XIV.

Ver. 1. *YE are the Children of the LORD your GOD;*] So the LORD had owned them to be, when he sent *Moses* unto *Pharaoh*, to command him to dismiss *Israel*; telling him he was his Son, even his First-born, *Exod. iv. 22, 23.* This was a good Reason therefore why they should own no other God but him; and consequently follow none of the Customs of idolatrous People, but be wholly governed by his Laws.

Ye shall not cut yourselves,] This might seem to forbid the making any Incisions in their Body, as the Heathen did, (at least in future Times) who marked themselves thereby to belong to such and such Gods, (for the *Israelites* had received the Mark of God in their Flesh, by Circumcision, which obliged them to receive no other) if the following Words did not plainly determine this to their Cutting themselves for the Dead; which hath been sufficiently explained in *Levit. xix. 28.* Yet it is fit to note, that the *Hierusalem Targum* expounds this of Incisions here and there for Idolatry. And it may be further observed, that the Heathen were wont to cut themselves in Pangs of Devotion, (as

appears by the Priests of *Baal*, 1 *Kings* xviii. 28.) as well as when they were full of Sorrow and Grief for the Dead, *Jerem.* xvi. 6. and in all Publick Calamities, *Jerem.* xli. 5. xlvii. 5. All which arose from an Opinion they had, that the more they afflicted themselves, the less they should be afflicted by God.

Nor make any Baldness between your Eyes for the Dead.] Some of the Heathen, saith *Theodoret*, (*Quæst.* 13. upon this Book) cut off all their Hair, and offered it to the Dead; others shaved their Beards; and others their Eye-brows and Eye-lids, or (which some think is the Meaning of *between their Eyes*) the Hair in the Forepart of their Head, or near their Temples, as *R. Solomon* interprets it. Which seems to be the Meaning of the *Hierusalem Targum*, which translates it, Ye shall not make any Baldness in the House of your Countenance. And whether it were done with a Razor, or they used any Art, by Plaisters or Ointments, to make the Hair fall off, it was the same Crime, as *Maimonides* saith, that is, a Piece of Idolatry. For this was practised, not merely to make themselves look ruefully, but there was some Respect to their Gods in it; which is the Reason it is here prohibited. Certain it is, that in After-times the *Gentiles* pulled off their Hair, or cut it off, and laid it upon the Face or the Breast of the Dead, or in their Sepulchres, to pacify the infernal Gods. We find Instances of it in *Homer*. And likewise they made Incisions in their Flesh, and spilt their Blood at Funerals, with the same Intention to appease the Gods below, and make them kind to the Dead. See our Learned Dr. *Spencer*, *Lib.* II. *cap.* 12. *sect.* 2, 3.

All which shews that *Moses* still pursues the Argument, which he begins at the sixth Chapter, and hath continued ever since, to press upon them the strict Observance of the first Commandment. Insomuch that he would not have them use any of the Rites, which were used at their Funerals, by those that worshipped other Gods.

Ver. 2. *For thou art an holy People unto the LORD thy God, and the LORD hath chosen thee to be a peculiar People unto himself, above all the Nations that are upon the Earth.*] The very same Words, in a Manner, we had before, vii. 6. as a Reason why they should destroy the Images of the Heathen, &c. Which shews he is still speaking of the Idolatrous Customs which they should eschew, because they were separated to God as a peculiar People by Laws different from all other Nations. The Author of *Sepher Cosri* speaks not amiss, That the People of *Israel* were called God's *Segullab*, because they were elected by him to enjoy special Privileges above other People; and brought by him for that End out of the Land of *Egypt* in a wonderful Manner, and then had his Glory dwelling among them. From whence it is, that he doth not say in the Preface to the Ten Commandments, *I am the LORD of Heaven and Earth*, or, *thy Creator*, and therefore thou shalt have no other Gods but me; but, *I am the LORD thy God, that brought thee out of the Land of Egypt*, &c. to shew that this Law was given peculiarly to them; and that they were tied to it, by virtue of their Deliverance out of

Egypt, and God's placing his Glory among them. Whereas, if they had been bound to it by virtue of their Creation, it would have belonged to other Nations as well as to them, *Pars* i. *sect.* 27.

Ver. 3. *Thou shalt not eat any abominable Thing.*] All the Meats forbidden by God to be eaten are called *Abominable*, not merely because his Prohibition made them so, but because the Gentile Superstition had consecrated most of them to their Gods. See upon *Levit.* xi. 2. However, after this Law was given, the *Jews* were to look upon them as *abominable*; by which Means they were kept from having such free Conversation, as otherwise they would have had, with their idolatrous Neighbours. So that this Law also was intended to preserve them in the true Religion.

Ver. 4. *These are the Beasts which ye shall eat;*] The Original of the Difference of Meats, see in the Learned *J. Wagenfeil*, in his *Tela Ignea*, p. 553, &c. where he shews it was not to continue for ever. And it is a rational Account of this, which I just now gave, that hereby they were preserved from common Conversation with other Nations, and consequently from their Idolatries. But it is a mere Fancy, and indeed a proud Imagination, which some of the *Jews* have, (particularly the Author of *Schebet Judah*) that as Men are more excellent than Beasts, because they have better Food, so *Jews* are more excellent than all other Men, because they do not feed upon all sorts of Animals, but only of some certain Kinds; and that after much Preparation, by rejecting the Blood and the Fat, &c. whereby they fancy the Flesh is so much alter'd, that it is not so much Flesh, as some other Food.

The Ox, the Sheep, and the Goat,] These were the only Beasts that were offered in Sacrifice to God; and therefore are the first that are mentioned as clean for their Use.

Ver. 5. *The Hart, and the Roe-buck,*] These, and the rest that follow in this *Verse*, tho' they might not be offered in Sacrifice, were allowed to be eaten; and seem to be mentioned as the principal Food in the Land of *Canaan*, xii. 15, 22.

And the Fallow Deer,] It is not very material what the Word *Jachmur* signifies, because we are not now concerned in this Law about Difference of Meats; therefore we may follow our Translation, as well as any other: and the famous *Bochartus* hath made it probable, that it signifies either a Kind of *Deer*, or of *Goat*, *P.* i. *Hierozoic.* lib. iii. *cap.* 22.

And the wild Goat,] So the *Hebrew* Word *Akko* signifies, (which is no-where else to be found) the same Author proves in the same Book, *cap.* 19.

And the Pygarg,] This is also a kind of Doe or Goat, (as he shews *cap.* 22.) which the *Hebrews* call *Dison*. We find Mention of *Pygargus* in *Juvenal's* eleventh Satyr; where the old *Scholias*t gives this Account of it, That it is a kind of *Deer*, *quæ retriores partes albas habet*, whose hinder Parts are white. From whence it had its Name among the *Greeks*, who call the Buttocks *Πύργος*.

And the wild Ox,] So we translate the *Hebrew* Word *Theo*, or *Tho*. But herein *Bochartus* differs;

diffents; because there were no such Creatures in *Judea*, (as he observes there, *cap. xxvi.*) which are bred in colder Countries. And therefore he reckons this also among his Deer, or Goats, *cap. xxviii.*

And the Chamois,] The Hebrew Word *Zemer*, he also thinks, signifies, as the former, a kind of Goat or Hart; of which there were great Variety in those Countries. And this he thinks of all other was *maximè éλκινός*, remarkable for jumping; which is the Signification of the Word *Zemara* in the Arabick Language. See *cap. xxi.*

Ver. 6. *And every Beast that parteth the Hoof, and cleaveth the Cleft into two Claws, and cheweth the Cud among the Beasts, that ye shall eat.]* He forbears to reckon up any more Particulars, and only sets down the general Marks whereby they might be known; which he had delivered in *Levit. xi. 3.* See there.

Ver. 7. *Nevertheless, these ye shall not eat; of them that chew the Cud, or of them that divide the cloven Hoof, &c.]* These Exceptions from the general Rule have been explained, *Levit. xi. 4, 5, 6.*

Ver. 8. *And the Swine, because it divideth the Hoof, yet cheweth not the Cud, it is unclean unto you:]* See upon *Levit. xi. 7.*

Ye shall not eat of their Flesh, nor touch their dead Carcase.] See *Levit. xi. 8.*

Ver. 9. *These ye shall eat, of all that are in the Waters; all that have Fins and Scales, shall ye eat.]* See *Levit. xi. 9.*

Ver. 10. *And whatsoever hath not Fins and Scales, &c.]* See *Levit. xi. 10, 11, 12.*

Ver. 11. *Of all clean Birds ye shall eat:]* He doth not name any, (as he did of Beasts) but by enumerating those of which they might not eat, all the rest were left free to be used for Food.

Ver. 12. *But these are they of which ye shall not eat, the Eagle, and the Ossifrage, and the Ospray,]* All these are mentioned just as they are here, in *Levit. xi. 13.*

Ver. 13. *And the Glede, and the Kite, and the Vultur after his Kind,]* There are only two of these mentioned in *Levit. xi. 14.* the last of them, *Hadajah*, being there omitted; for it is so near to *Haajah*, which goes before, that the Transcriber (as *Bochart* imagines) might there leave it out. But rather, *Moses* now adds this sort of Bird, which was not so like in Nature as in Name; otherwise he would not have distinctly forbidden it.

Ver. 14. *And every Raven after his Kind,]* The same Words with those *Levit. xi. 15.*

Ver. 15. *And the Owl, and the Night-Hawk, and the Cuckow, &c.]* All the Birds mentioned in this and the three next Verses, 16, 17, 18. are the very same which are forbidden in *Levit. xi. 16, 17, 18, 19.* And therefore I refer the Reader to what I have noted there; only adding, that from hence it appears how false their Opinion is, who think the Hebrew Word *Tzippor* is a general Name only for small Birds (such as Sparrows); for it is evident from this Place, that it is a Name for all Birds whatsoever, even the greatest, such as are here mentioned.

Ver. 19. *And every creeping Thing that flieth, is unclean unto you, they shall not be eaten.]* See *Levit. xi. 20.*

Ver. 20. *But of all clean Fowls ye may eat.]* This is not the same Precept with that *ver. 11.* for there he speaks of Birds, but here of other winged Creatures, which are not Birds, but Insects, as we call them. And in *Levit. xi.* he describes the flying creeping Things which they might eat; and particularly mentions several sorts of them, *ver. 22.*

Ver. 21. *Ye shall not eat of any Thing that dieth of itself:]* Unto this Discourse about Food, it was very proper to add a Caution, (which he had given before, *Levit. xi. 39, 40.*) that tho' they might kill and eat any clean Creature, yet if it died of itself, it was unlawful to eat it, because the Blood was in it.

Some Verses ascribed to *Phocylides* contain this Sense so fully, that one would think he had read *Moses*: see *Jos. Scaliger* in *Eusebium*, p. 88.

Thou shalt give it unto the Stranger that is in thy Gates, &c.] The Profelytes of the Gates, (as they called them) who had not embraced their Religion, but were not Idolaters, and therefore suffered to dwell among them, might eat such Meat, having no Obligation upon them to observe these Laws: for they were not circumcised.

Or thou mayst sell it unto an Alien:] To a mere Gentile, who might happen then to be in their Country. For there were three Sorts of People called by the Name of Strangers, being not of the Jewish Nation. First, Such as had received Circumcision, and consequently embraced the Jewish Religion, who were called *Gere-tzedek*, Strangers, or Profelytes of Justice. Others were not circumcised, but yet worshipped the God of *Israel*, who were called Strangers of the Gate, or *Gere-tosha*, Strangers dwelling among them; because they were to abide in their Country constantly. But there were a third sort called *Nocherim*, which we here translate Aliens, who were mere Gentiles, and not suffered to have an Habitation among them; but only to come and go in their Traffick with them.

For thou art an holy People unto the Lord thy God.] This Reason was given in the Beginning of this Discourse, *ver. 2.* and so it is in *Leviticus*, in the Conclusion of it: see *xi. 44, 45.*

Thou shalt not seeth a Kid in his Mother's Milk.] Now he plainly returns to caution them against idolatrous Customs. For this was practised among the Heathens in the End of Harvest, when they sprinkled their Fields and their Gardens with this Broth, to make them fruitful. It is mentioned twice before: see *Exod. xxiii. 19.* and *xxxiv. 26.*

Ver. 22. *Thou shalt truly tithe all the Increase of thy Seed, that the Field bringeth forth Year by Year.]* This doth not seem to reach unto Herbs, as the Pharisees interpreted it; of which see *Grotius* on *Matth. xxiii. 4.* But tho' *Casaubon* and *Drusius*, and other great Men are of this Opinion, yet the contrary is maintained by Persons of no small Note; because our Saviour, when he determines this Case, saith, *These Things ye ought to have done, and not left the other undone.*

As for the *Tithe* here mentioned, I have shewn elsewhere, that it was the Manner of the Eastern Princes to receive the Tenth of the Fruits of their Country, for the Maintenance of their Ministers and Officers; as we read 1 Sam. viii. 15. In like Manner GOD, the great King of all the Earth, and the peculiar Sovereign of this Country, required a Tenth of all their Increase for the Maintenance of his Priests and *Levite* in his Service. After which he ordered also a further Tithe to be taken out of the Nine Parts remaining, (which was called the *Second Tithe*) to be spent in Feasts at his Tabernacle. And this is, with great Reason, thought to be particularly enjoined in these Words; for of such Tithes he speaks in the next *Verse*. It might seem indeed a little hard, to give another Tenth Part, after they had paid one already, which they might be tempted not to perform exactly; and therefore he saith, Thou shalt truly, that is, faithfully, without any Deceit or Fraud, *Tithe all the Increase of thy Seed*. And when this was done, he required also, once in three Years, a *third Tithe*, for the Use of the Poor, (see ver. 28.) that they might also be entertained at his Cost, tho' not at that Time at his House. For it was suitable to his Royal Greatness, that all his Subjects should be feasted by his Order at his Palace; and that the poorest of them should not be neglected, but some Time or other partake of his Bounty; as they did at those Feasts I mentioned, where their Men-servants and Maid-servants, were to be entertained as well as the *Levites*, xii. 12, 18.

Ver. 23. *And thou shalt eat before the LORD thy GOD, in the Place which he shall choose to place his Name there.*] See xii. 5, 6.

The Tithe of thy Corn, and of thy Wine, and of thine Oil,] This cannot be meant of the Tithe paid to the *Levites*; of which the People were not to partake; but only the Priests, to whom the *Levites* were to give a Tithe. Therefore it must be understood of the *second Tithe*, separated (after the other was paid) for this holy Use. The Design of which was, that they might be secured in his Religion, by eating and drinking in his Presence; and thereby professing that they belong'd to him, and were his thankful Servants.

The Observation of R. Bechai upon these Words (*thy Corn, thy Wine, and thine Oil*) is something curious, but it hath a great deal of Truth in it. If thou pay the Tithe, saith he, then it is *thy Corn*; if thou do not, it is *my Corn*, and not *thine* (in like Manner, if they paid the Tithe of Wine and Oil); for it is said, in Hosea ii. 9. *Therefore I will return, and take away my Corn in the Time thereof, and my Wine in the Season thereof*. For they forfeited the Whole, who did not pay the Tenth, which was the Rent GOD reserved to himself. And the same R. Bechai represents this as a very merciful Law: for it is the Fashion of the World, saith he, if a Man have Ground of his own, to let it out to Tenants at what Rate he pleases, for an Half or Third-part, to be paid to him: but it is not so with the Almighty, whose the Earth is, and who raises Clouds, and waters it with Rain, and sends down Drops of Dew, and makes

fat the Fruits of the Earth; and yet requires but one Part of Ten, for his own Uses. This made it highly reasonable, that *Moses* should admonish the *Israelites* so often diligently to pay their Tithe.

And the Firstlings of thy Herds, and of thy Flocks.] See concerning these, xii. 6.

That thou mayst learn to fear the LORD thy GOD always.] This justifies what I said, that the Design of this was to preserve them stedfast in their Religion, by having Communion with him, in so solemn a Manner, every Year: for that is meant by *fearing the LORD alway*; continuing in the Worship and Service of him alone: see vi. 1.

Ver. 24. *And if the Way be too long for thee, so that thou art not able to carry it; or if the Place be too far off from thee, which the LORD thy GOD shall choose, &c.*] If they lived at so great a Distance from the Sanctuary, or the Way was so bad, that it would be very troublesome and chargeable to carry those Tithes in Kind, here they have a Liberty granted them to make Money of them, and with that to buy Provision for the Feast at the Sanctuary, when they came thither; as it follows in the next *Verse*. All Things, likewise, which would not keep so long as till they could go to the House of GOD, they were to turn into Money; but Things that were not perishable, they were to carry in Kind, if they did not dwell too far off from it.

Ver. 25. *Then shalt thou turn it into Money,*] Adding a Fifth-part to it, as the Law is, *Levit. xxvii. 31*.

And bind up the Money in thine Hand, and shalt go unto the Place which the LORD thy GOD shall choose:] Put it into a Bag by itself, and not mix it with other Money, but keep it bound up till the next Feast; and then carry it in their Hand, to the Place where GOD's House was settled.

GOD would not have them excused from going to that Place with these Things in Kind upon every slight Reason; and therefore made it something chargeable to exchange them into Money, by requiring a Fifth-part to be added. And besides, the Elders made a Constitution, That this Liberty should be allowed to none, but those who lived above a Day's Journey from *Jerusalem*, which at last was the fixed Place of GOD's Worship. And that it might be known certainly what was a Day's Journey, the Places at that Distance were fixed from every Quarter, viz. *Lydda* on the West, the River *Jordan* on the East, *Acrabatta* on the North, and *Elatb* on the South, as J. Wagenfeil hath observed in his Confutation of that blasphemous Book, called *Toldos Jeshu*, p. 22.

Ver. 26. *And thou shalt bestow that Money for whatsoever thy Soul lusteth after, for Oxen, or for Sheep, &c.*] Purchase such Provision as they most delighted in, of all Meats that GOD's Law allowed.

And thou shalt eat there before the LORD thy GOD,] Make an holy Entertainment at the House of GOD.

And thou shalt rejoice, thou and thine Household.] Man-servants and Maid-servants, as well as Sons and Daughters, (xii. 18.) together with the *Levites*, Widows, Orphans, and Strangers.

Ver.

Ver. 27. *And the Levite that is within thy Gates, thou shalt not forsake him ;]* They were always to be invited to these Feasts : see xii. 19.

For he hath no Part nor Inheritance with thee.] They being wholly devoted to the Worship of God, and the Study of the Law, as Maimonides observes, in his *More Nevachim*, P. iii. cap. xxxix. See xii. 19.

Ver. 28. *At the End of three Years thou shalt bring forth all the Tithe of thine Increase;]* The Opinion of the Hebrew Doctors is, That this was not a distinct Tithe from that which they call the *second Tithe*, paid every Year, but the very same, which every third Year was not to be carried to the Sanctuary, but to be employed to the Comfort of the Poor, in their own Cities and Houses. For thus they explain it, That in the third Year after the Year of Release, and in the sixth Year, the Tithe that was wont to be carried to the Place where the Sanctuary was, and there spent in Feasts before God, was to be spent upon the Poor in every Town where they that paid the Tithe lived ; but every first, second, fourth, and fifth Year, from the Year of Release, it was spent in holy Entertainments at the House of God. In the Year of Release itself, (which was every seventh Year) no Tithes at all were paid of any Kind, because all lay common. So that every Year the Owner of the Ground set out a second Tithe ; but he was not bound to carry it every Year to *Jerusalem* ; for in the Compass of seven Years, four of those Years only were appointed for their Journey thither, and two they staid at Home : see *Selden of Tithes*, and lib. vi. de *Jure Nat. & Gent.* p. 693. But this is contradicted by other great Men, particularly by Bishop Montagu, who asserts these to be two distinct Tithes : see p. 332, &c. especially p. 346, and those that follow. And *Josephus* seems plainly to be of his Mind, p. 349. Old *Tobit* calls it *טעטנ דענדטנ*, the third Tithe, i. 8.

The Tithe of thine Increase the same Year,] i. e. Of the third Year.

And shalt lay it up within thy Gates.] It was not to be carried to the Place where God's House was, but to be spent at Home.

Ver. 29. *And the Levite, because he hath no Part nor Inheritance with thee,]* See ver. 37.

And the Stranger, and the Fatherless, and the Widow, which are within thy Gates, shall come, and shall eat, and be satisfied;] This Tithe was not spent in Joy and Gladness, as the second Tithe was, ver. 26. when they went to God's Dwelling-place, but merely in the Relief and Comfort of the poorer sort of People, who otherwise might have been forced to beg, or to serve Strangers, and thereby be in Danger of being perverted from their Religion.

That the LORD thy God may bless thee, in all the Work of thine Hand which thou dost.] This Tithe, the *Jews* say, was called the *Consummation of Tithes* ; because herein the Love of their Neighbour was most eminently apparent : For it is likely, they themselves had no Share in this, as they had at the Feasts upon the second Tithe, but is wholly spent upon the Persons here named ; whose Hearts could not but be moved to pray to God for his Blessing upon them in all their Labours, which he here promises to bestow.

CHAP. XV.

Verse 1. *At the End of every seven Years]* It appears, from ver. 9. that this Phrase signifies as much as *every seventh Year*.

Thou shalt make a Release.] Perfectly free their Brethren from all their Debts which they owed to their Creditors. This Year was famous not only for this, but for letting Servants go free, (as some think) *Exod.* xxi. 2. and for letting their Ground rest, *Levit.* xxv. 34. and for reading this Law publickly to all the People, *Deut.* xxxi. 10.

Ver. 2. *And this is the Manner of the Release:]* It is thus to be understood.

Every Creditor that lendeth ought unto his Neighbour, shall release it;] It was an intire Acquittance, not of Debts contracted by Sale of Lands or Goods, to those who were able to pay, but of Money lent to a Neighbour or Friend, merely to relieve his Poverty, not to carry on Trade, or to make a Purchase. For nothing could have been more absurd, than to have extinguished such Debts, whereby the Borrower was enriched.

He shall not exact it of his Neighbour, or of his Brother;] Here the Word *Brother* is added, to explain what is meant by a *Neighbour*, viz. an *Israelite*, or a *Profelyte* intirely of their Religion, who had all the Privileges of an *Israelite*. Some think that by not *exacting* Money lent to such a Man, is meant no more but only forbearing to demand it in this Year, because there was no sowing or reaping in it ; or if he did, that he should not have Power to recover it by Law this Year, tho' afterward he might. But the plain Meaning seems to be, that he should be perfectly free from his Debt, as a Servant, after six Years, was from his Service : tho', if afterward he grew rich, in good Conscience, he was bound to pay it.

Because it is called the LORD's Release.] In the Hebrew the Words *Schemitta laibova* signify, that this Year was a *Release to the LORD*, or for the LORD ; in Honour, that is, of him, who made this a Year of great Charity ; in Obedience to whom they were bound to be very kind to their poor Brethren. But the *Jews* fancy they were not bound to be so kind as to make this Release, till the very last Day of the Year. So that if a Man had borrowed Money in the Beginning of it, he was not acquitted till the Year expired.

Ver. 3. *Of a Foreigner thou mayst exact it again;]* Of an *Alien*, as we translate the Word *Nocri*, in the foregoing Chapter, ver. 21. that is, of one who was neither an *Israelite*, nor profelyted to their Religion, but a mere Gentile. The only Question is, whether they were not to remit the Debts of a *Profelyte* of the Gate, who, I think, is no-where called their *Brother* in the Law ; and therefore they were not obliged to discharge them from what they owed.

But that which is thine with thy Brother, thine Hand shall release.] This seems to restrain it wholly to those who were *Jews*, or had all the Privileges of *Jews*.

Ver. 4.

Ver. 4. *Save when there shall be no Poor among you:]* Whether we follow this Translation, or that in the Margin of our Bibles, it appears that they were obliged to acquit only their poor Brethren; of whom they were not to exact their Debts, lest they should be tempted to flee to the Gentiles, and forsake their Religion: so this was a Provision still against Idolatry. Or, if we understand it as it is in the Margin, *to the End that there be no Poor among you*, the Sense is the same; that they were by this Charity to keep Men from extreme Necessity, which might force them to go a begging, or to seek for Relief in strange Countries.

For the LORD shall greatly bless thee in the Land which the LORD thy GOD giveth thee for an Inheritance to possess it:] He would not have them think, that they might become poor themselves by this Means; for he assures them GOD would prevent that, by sending his extraordinary Blessing upon them. Cardinal Cajetan, and some others, understand this Verse as if it were all of it a Promise, and contained no Precept in it, viz. That GOD would take Care they should not be burden'd by this Law, for he would so bless them, that they should have no Poor among them; and then they were not obliged to acquit those of their Debts, who were able to pay them.

Ver. 5. *Only if thou carefully hearken unto the Voice of the LORD thy GOD, to observe to do all these Commandments which I command thee this Day.]* Particularly this, of releasing their poor Neighbours from their Debts; which would intitle them to the Blessing he promises again in the next Verse.

Ver. 6. *For the LORD thy GOD bleisseth thee, as he promised thee:]* GOD had many Ways blessed them already, and he promised to reward their Obedience with greater Blessings.

And thou shalt lend unto many Nations, but thou shalt not borrow:] Grow so very rich, that other Nations should come to borrow of them; but they be beholden to none.

And thou shalt reign over many Nations, &c.] I suppose he means no more than Solomon doth, when he saith, *The Borrower is Servant to the Lender*, Prov. xxii. 7. But it may extend to their Dominion over many Nations, whom they conquered, till they enlarged their Bounds as far as Euphrates.

Ver. 7. *If there be among you a poor Man of one of thy Brethren, within any of thy Gates, in thy Land which the LORD thy GOD giveth thee, thou shalt not harden thy Heart, nor shut thine Hand from thy poor Brother:]* As they might be inclined to do, after the passing of this Law; thinking with themselves, that what they lent to such a Man, they should never have again, but must lose it, if he were not able to repay it before the Year of Release. This seems to be the Meaning of this Verse, which the Jews interpret not of Lending, but of giving Alms. It is not much material which Way we take it: for he that lent to a poor Man, was willing to give what he lent, if he could not pay him before the Year of Release, after which he could not demand it.

Thou shalt not harden thy Heart, nor shut thine Hand from thy poor Brother:] Cove-

tousness proceeds from want of Pity, Tenderness, and Compassion towards others in their Miseries; unto which Nature itself inclines us, especially towards Members of the same Society. And the Jews had several particular Obligations to be tender-hearted, as they were all Children of GOD after a peculiar Manner, who had been wonderful kind and merciful to them, xiv. 2.

Ver. 8. *But thou shalt open thine Hand wide unto him,]* Bountifully supply him with what he wants.

And shalt surely lend him sufficient for his Need, in that which he wanteth.] The Jews understood this not merely of affording him Food sufficient to satisfy his Hunger, and Cloaths to cover his Nakedness, and keep him warm; but furnishing him with Household-Goods, (if he had been forced to sell all he had) that he might live comfortably. Yea, they proceed so far, as to determine, that the Neighbourhood should join together, and make a Purse for him, to put him in as good a Condition as he was before he fell into this Want. They determine also the Quantity that every Man should give; a very liberal Person, the Fifth-part of what he had, if Need required; a Man of moderate Bounty, a Tenth-part. If any Man gave less, when the Case required more, he was accounted a Niggard, or, as they phrase it, *a Man of an evil Eye*. But notwithstanding all these Precepts, and their Interpretations, the Jews so little minded their Poor, that their Governors were at last forced (as we now, alas! do) to lay a Rate upon the Rich for the Maintenance of the Poor, which they enabled their Officers to exact. See Selden, lib. vi. de Jure Nat. & Gent. cap. 6. and Maimonides de Donis Pauperum, set forth by a very learned Friend of mine, Dr. Prideaux, cap. 7. who argues from this Place, that if a poor Man wanted a Wife, they were bound to provide him one, &c.

Ver. 9. *Beware that there be not a Thought in thy wicked Heart, saying, The seventh Year, the Year of Release, is at Hand:]* If such a Thought came into their Mind, that they should lose what they lent, because the seventh Year approached, they were bound to stifle it immediately, and not suffer it to lodge there.

And thine Eye be Evil against thy poor Brother,] This move thee to be unkind and unmerciful to him. So a Man of an Evil Eye signifies, in Prov. xxiii. 6. one that grudges what another eats at his Table.

And thou givest him nought,] Lending was in this Case giving; when a Man was very poor, and the Year of Release so near, that he could have no Prospect of his being able to repay him.

And he cry unto the LORD against thee,] Make his doleful Complaint unto GOD, finding no Relief from Men.

And it be Sin unto thee,] GOD charge it upon thee as an Offence against his Majesty, yea, a great Offence. For so the Word Sin sometimes signifies, John xv. 24. James iv. 17.

Ver. 10. *Thou shalt surely give him,]* Not fail to relieve his Wants.

And thine Heart shall not be grieved, when thou givest unto him.] They were not only to relieve him, but to do it cheerfully.

Because

Because that for this Thing the LORD thy GOD shall bless thee in all thy Works; and in all that thou puttest thine Hand unto.] There is no Difference between all their Works, and all that they put their Hand unto, (for all Works are performed by the Hand) unless one refer to what they did within Doors, and the other to their Labours in the Field.

Ver. 11. *For the Poor shall never cease out of the Land:]* There would always be some or other among them, who stood in Need of the fore-named charitable Relief, by which they might be preserved from extreme Poverty; which GOD intended to prevent, as is plain from ver. 4. See *Grotius* upon St. *Matth.* xxvi. 11. The *Hierusalem Targum* understand this, as if there should have been no Poor amongst them, if they had been obedient to GOD's Precepts.

Therefore I command thee, saying, Thou shalt open thine Hand wide] If any one refused to give, or gave less than became him, *Maimonides* saith, in the fore-named Place, the *Sanhedrim* compelled him to it, and whipt him with the *Stripes of Rebellion* or Contumacy, (i. e. very sorely) till he gave as much as they judged he ought to do.

Unto thy Brother, to thy Poor, and to thy Needy in thy Land.] Here are evidently three different sorts of Persons mentioned as Objects of their Charity, which may be look'd upon as directing the excellent Order of it. For, *First*, They were to relieve those that were nearest to them in Blood, called here their *Brethren*. Then, *Secondly*, Such as were in great Misery. And, *Thirdly*, Such as were low in the World, and required some Help, but not so much as the former sort. Some indeed will, not admit such a Difference between the Words *Poor* and *Needy*, but think the last signifies such whose Condition was calamitous; about which I think it is not worth while to dispute. I shall rather observe, that GOD took exceeding great Care, that none should come to very great Want, by the large Provision he made for the poorer sort of People; who had the Benefit of the *third Tithes*, mentioned in the foregoing Chapter, which was wholly given to them every third Year; and of the sabbatical Year, when all that grew of itself was common to every body; and of the Release of Debts in the same Year; and of the large Quantity of Corn, which they were bound to leave every Year, in the Corners of their Fields, with the Ears that fell, and the Sheaf that was left, &c.

Ver. 12. *If thy Brother, an Hebrew Man or an Hebrew Woman, be sold unto thee,]* Whether sold by themselves, or by the Court of Judgment for Theft. But there was some Difference between a Man and a Woman: see *Exod.* xxi. 2, 3, &c. And the same Law, they say, was to be observed about those who were sold by their Father, or were born of Hebrew Slaves.

And serve thee six Years, then in the seventh Year thou shalt let him go free from thee.] He doth not speak of the Year of Release, as if he were then to be set free, tho' he had served but one Year, or perhaps no more than half a Year before that came, but of the seventh Year, from the Time of his Sale: for he was to serve six complete Years, unless the *Jubilee* happened to intervene, when every one was set free, tho' he had not served so long; but such Servants as were taken in the

Wars, or were sold by *Canaanites*, or born of them, might be kept perpetual Slaves; unless they were maimed by their Masters, with the Loss of some Member of their Body.

Ver. 13. *And when thou sendest him out free from thee, thou shalt not let him go away empty:]* But bestow something upon him, for his more comfortable Subsistence, when he was a Freeman. And this comprehends Women as well as Men, as appears by the foregoing Verse: but then it is to be understood of such as went out free by Virtue of this Law, after they had served six Years, not of such as were redeemed by their Friends, or redeemed themselves with their own Money (*Levit.* xxv. 18): For such might be supposed not to need their Masters Kindness, as they did who had nothing to help them out of their Slavery.

Ver. 14. *Thou shalt furnish him liberally out of thy Flock, and out of thy Floor, and out of thy Wine-press:]* That they might put themselves in a Way of living well in the World; which they were not able to do without this Assistance, because what they got in their six Years Service was wholly for their Master, and not for themselves. He doth not prescribe a certain Measure to their Bounty, but leaves every Man to express his Affection freely towards GOD, and towards his Neighbour. But the *Hebrews* say, they were bound to give them at least thirty Shekels of Silver.

Of that wherewith the LORD thy GOD hath blessed thee, thou shalt give unto him.] Considering how GOD hath enriched thee, even by his Service.

Ver. 15. *And thou shalt remember, that thou wast a Bondman in the Land of Egypt, and the LORD thy GOD redeemed thee:]* And did not bring them empty out of their Slavery, but loaded with Silver, and Gold, and Raiment, *Exod.* xii. 35. By which Bounty of GOD to themselves, they might take the best Measure of their Duty to their poor Brethren, when they were dismissed from Servitude.

Therefore I command thee this Thing To-day.] In Remembrance of that great Benefit, he enjoined this Benevolence to poor Slaves.

Ver. 16. *And it shall be, if he say unto thee, I will not go away from thee,]* Refused to enjoy his Liberty, when his six Years Service was expired.

Because he loveth thee, and thine House,] The Phrase in *Exodus* xxi. 5. being, *Saying shall say, I love my Master, &c.* *Abarbinel* from thence gathers, that it was necessary he should often profess how loth he was to leave his Master and his Family, and make repeated Declarations of his Affection to them.

Because he is well with thee;] Lives happily. Out of these Words *Maimonides* infers, that there was to be reciprocal Love between the Servant and his Master; for if the Servant loved his Master, yet if his Master did not love him, his Ear was not bored; for he could not take Content in his staying with him. But these Words suppose his Master's Kindness to him by his good Usage of him.

Ver. 17. *Then thou shalt take an Awl, and thrust it through his Ear unto the Door, &c.]* But first he was to bring him before the Judges, that he might there in open Court profess the same

same that he had done to his Master ; and thereby make it appear there was no Fraud or Deceit in the Business ; and that his Master did not keep him against his Will, contrary to this Law : see *Exod. xxi. 6.* where all this is explained.

And also unto thy Maid-servant thou shalt do likewise.] This relates only to the not sending Maid-servants away empty ; not to the boring their Ears, if they had no Mind to be freed ; for that was not used, if we may believe the *Hebrew* Doctors, to Maid-servants. It was sufficient, if they had a Mind to stay with their Masters, that they addicted themselves, in solemn Words, to their Service for ever. But there were many Differences between a Man-servant and a Maid-servant, at least in some Cases, (see upon *Exod. xxi. 7.*) which are explained with great Nicety by the *Hebrew* Doctors ; with which I need not trouble the Reader, because there is no such Slavery among us in these Days.

Ver. 18. It shall not seem hard unto thee, when thou sendest him away free from thee ;] It is plain by this, that he returns to what he was speaking of *ver. 12, 13, &c.* concerning their not letting their Servants go away empty, when they had their Freedom : for this was the chief Thing that could seem hard to them.

For he hath been worth a double-bired Servant to thee] Who served, at most, only for three Years, and had Wages paid him all the Time, *Isa. xvi. 14.*

In serving thee six Years :] Twice as long as an hired Servant, and for nothing. So that considering what Wages he gave the other, and how small a Price perhaps they paid for him, they would find themselves Gainers by such Slaves, and therefore should not think much to give them a Gratuity, when they send them away.

And the LORD thy GOD shall bless thee in all that thou dost.] He encourages them to hope they should be greater Gainers otherways by this Charity, which would procure GOD's Blessing upon their future Labours. This Argument he had pressed twice or thrice before in this Chapter, *ver. 4, 6, 10.*

Ver. 19. All the Firstling Males that come of thy Herd, and of thy Flock, thou shalt sanctify unto the LORD thy GOD.] All the first-born Males were the LORD's, by a Law made at their coming out of *Egypt* ; and he gave them to his Priests for their Portion, *Exod. xiii. 2, 15. Numb. xviii. 15.*

Thou shalt do no Work with the Firstling of thy Bullock, nor shear the Firstling of thy Sheep.] Besides the Firstling Males, which alone were separated to the LORD, there were also Firstling Females ; which, tho' they were not sanctified to him as the Males were, yet were not to be employed by the Owners, as the rest of their Cattle, but offered as Peace-offerings to GOD. Of which they themselves had a good Share, tho' some Part of them was given to the Priests.

Ver. 20. Thou shalt eat it before the LORD thy GOD,] It is evident from hence, that he speaks of such Female Firstlings as I mentioned in the foregoing Verse ; for of the Males they might not eat, but they belonged intirely to the Priests.

Year by Year,] At their solemn Festivals ; when they were first to offer them unto GOD ; and then the Feasts upon these Peace-offerings followed.

In the Place which the LORD shall choose, thou and thy Household.] With the Levites and Strangers, &c. whom they were to invite to these sacred Entertainments : for this is but a Repetition of the Law twice or thrice mentioned before, *xii. 6, 7, &c. 17, 18, 26. xiv. 23.* and upon this Occasion here again inculcated, because it was of exceeding great Moment, to preserve them in the Worship and Service of GOD alone.

Ver. 21. And if there be any Blemish therein, as if it be lame, or blind, or have any ill Blemish,] This is another Reason why he mentions these Feasts again, that he might admonish them what to do with their Firstlings, if there were any Blemish in them, which made them unfit for Sacrifice. These Blemishes he had spoke of in *Levit. xxii. 21, 22, 24.* But here adds the *Lame* to those there named. Which the Prophet *Malachi* also mentions (and so do the Heathens) as unacceptable unto GOD, *Mal. i. 8.*

Thou shalt not sacrifice it unto the LORD thy GOD :] No, not to make such a charitable Feast at the Sanctuary.

Ver. 22. Thou shalt eat it within thy Gates ;] It was free for them to eat it at Home : Tho' it is very probable GOD expected they should invite the Levites, and the Strangers, the Fatherless and the Widows, to partake of it, (as they did of the third Tithe, *xiv. 29.*) because, if it had been without Blemish, it must have been so employed at the Sanctuary.

The unclean and the clean Person shall eat it alike,] Whereas if it had been sacrificed at their Feasts, only the Clean could have eaten of it.

As the Roe-buck, and as the Hart.] See *xii. 15, 22.*

Ver. 23. Only thou shalt not eat the Blood thereof ; thou shalt pour it upon the Ground as Water.] He takes all Occasions to mention this, because it was designed to preserve them free from Idolatry : see *xii. 16, 23, 24.*

CHAP. XVI.

Verse 1. Observe the Month of Abib,] Which GOD, by a special Order, made the Beginning of their Year : see *Exod. xii. 2. xiii. 4. xxxiv. 18.*

And keep the Passover unto the LORD thy GOD :] He now begins in this Chapter, to admonish them about their great Feasts, which they were to keep ; whereby the whole Nation was preserved in the Worship of one only GOD, which Moses still pursues to press upon them.

For in the Month of Abib the LORD thy GOD brought thee forth out of Egypt] In Memory of which the Feast of the Passover was ordained.

By Night.] For then Pharaoh pressed them to be gone, when he saw his First-born slain in the Night, *Exod. xii. 29, 30, 31.* and then they immediately prepared themselves for their Journey, and borrowed of the Egyptians Jewels of Gold and Silver, *ver. 25.* Inasmuch that Moses calls this a Night much to be observed unto the LORD, and that Night of the LORD to be observed by all the Children of Israel in their Generations, (*Exod. xii. 42.*) tho' it was Day-light before they began their March, as we read there,

there, *ver. 22.* So that *Moses* bad them remember the Day when they came out of Egypt, *Exod. xiii. 3.* which comprehends both that which is properly called Day and Night.

Ver. 2. Thou shalt therefore sacrifice the Passover unto the LORD thy GOD,] The Word *Passover* signifies here not only the Lamb (which was properly called *Pesach*, or *Passover*) which was offered the fourteenth Day at Even, but all the Paschal Sacrifices which followed after, as appears by the next Words [*of the Flock, and of the Herd.*] Which Sacrifices were appointed for all the seven Days of unleavened Bread, *Numb. xviii. 17, 18, 19, &c.* See *Bochartus* in his *Hierozycon*, *Pars I. Lib. II. cap. 50.* where he shews at large, that the Word *Passover* is here a general Word, comprehending the Particulars after-mentioned, (*p. 565, 566.*) And thus translates these Words, (which he justifies by many like Instances) *Thou shalt therefore sacrifice the Passover unto the LORD thy GOD, viz. of the Flock and of the Herd.* Which last Words are added exegetically, to explain what that *Passover* was, which they were to offer unto the LORD. Such Sacrifices as were offered in the solemn Passover of *Ezekiab*, *2 Chron. xxx. 22.* and of *Josiah*, *2 Chron. xxxv. 7, 8, 9.* where it is apparent, that the King and the Princes gave to the People, and to the Priests, Oxen as well as Sheep, *lepesachim*, for the Passover-offerings. And thus it is used in the *New Testament*, *John xviii. 28.* where it is said the Jews would not go into the Judgment-hall, lest they should be defiled, but that they might eat the Passover, i. e. these Passover-offerings, which were holy Things, of which none might eat in their Defilement.

In the Place which the LORD shall chuse to place his Name there.] At the Sanctuary, as hath been often said, *xii. 5, 11, &c.* where all Sacrifices were to be offered.

Ver. 3. Thou shalt eat no leavened Bread with it:] That is, with the Passover before-mentioned. Which is a Demonstration that all the Sacrifices of the Flock, and of the Herds, spoken of in the foregoing Verse, are comprehended under the Name of Passover. For with the Lamb they could not eat unleavened Bread seven Days, it being to be eaten presently in the Evening when it was offered; after which followed the seven Days of unleavened Bread, which could not be eaten so long with the Passover, unless Passover signifies all the seven Sacrifices.

Seven Days shalt thou eat unleavened Bread therewith,] See *Exod. xii. 15. xiii. 6, 7.*

Even the Bread of Affliction;] So called, because it was insipid, and also heavy upon the Stomach, and not easily digested. Whence it had the Name of *Matzah*, because it was lumpish, and could not rise as leavened Bread doth.

For thou camest forth out of the Land of Egypt in haste;] Wanting Time to put any Leaven to their Dough, *Exod. xii. 34, 39.*

That thou mayst remember the Day when thou camest forth out of the Land of Egypt, all the Days of thy Life.] That their Affliction there, and their speedy Deliverance from thence, might never be forgotten. For their eating this Bread seven Days together every Year, one would think, could not but make great Impressions on their Mind; and the more to imprint the Sense of

VOL. I.

GOD's Mercy there, the Master of every Family, when he brake this Bread at the Paschal Feast, and gave every one a Piece of it, said, *This is the Bread of Affliction, which your Fathers did eat in the Land of Egypt.* So *Maimonides* and others tells us. See *Exod. xii. 17.*

Ver. 4. And there shall be no leavened Bread seen with thee in all thy Coasts seven Days.] See *Exod. xii. 18, 19, 20. xiii. 3, 7.*

Neither shall there any Thing of the Flesh, which thou sacrificest the first Day at Even, remain all Night until the Morning.] This is a plain Description of the Paschal Lamb, which was to be eaten in the Even wherein it was sacrificed, (*Exod. xii. 10.*) which he forbears here to call the Passover, (though that Name properly belong to it) because he had called other Sacrifices by that Name, (*ver. 2.*) and would not have them confounded.

Ver. 5. Thou mayst not sacrifice the Passover within any of thy Gates, which the LORD thy GOD giveth thee:] Not at home, as they did when they first came out of Egypt, and that because it was a Sacrifice; which was now required to be offered at the Sanctuary, as was said before, *xii. 5, 11.*

Ver. 6. But at the Place which the LORD thy GOD shall chuse to place his Name in, there thou shalt sacrifice the Passover,] From whence *Maimonides* infers, that even whilst High-places were allowed, the Passover could not be killed anywhere but at the Sanctuary: If any Man did offer it in a private High-place, he was beaten, as he saith in his Treatise concerning the Passover, *cap. i. sect. 3.*

At Even, at the going down of the Sun,] Between the two Evenings, concerning which see *Exod. xii. 6.* After the Offering of the Evening Sacrifice, they began to kill the Passover, and continued this Sacrifice till Sun-set.

At the Season that thou camest forth out of Egypt.] Then they were preparing themselves for their Journey, and had Warning to be ready, and eat the Lamb with their Staves in their Hands, as Men going forth to travel, (*Exod. xii. 11.*) tho' they did not actually go forth till the next Morning.

Ver. 7. And thou shalt rost and eat it in the Place which the LORD thy GOD shall chuse:] See *Exod. xii. 8, 9.*

And thou shalt turn in the Morning, and go unto thy Tents.] Unto their own Habitations, which are called Tents, because they had no other Dwellings when these Words were spoken. The only Doubt is, whether he permits them to go home the next Morning after the Even before mentioned, or the Morning after the whole Feast of unleavened Bread was over. It seems most reasonable to expound it of the former, that if Mens Occasions called them home, they were not bound to stay any longer at the Place where the Sanctuary was, but till they had eaten the Paschal Lamb; after which they might return home, if they pleased. So *Bochartus*, who from hence proves, that the most solemn Days of the Feast of unleavened Bread were not observed like a Sabbath, because Men might travel home upon the first Day of unleavened Bread, as the whole Nation travelled out of Egypt on this Day, from *Rameses* to *Succoth*:

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Yet pious People, who were able to bear so great a Charge, were wont, no doubt, to stay the whole seven Days before they returned home; because the *first* and *last* Days of the Feast were great Solemnities. So they did in the *Passover* of *Hezekiah* and *Josiah*, 2 *Chron.* xxx. 21. xxxv. 17. And there being special Sacrifices to be offered every Day during this Festival, (as was before said) *Solomon ben Virgæ* observes, that all the Country thereabouts brought their Oxen and their Sheep to be sold at this Time to those who came from far; so that the Mountains round about *Jerusalem* were covered with them, and not a whit of Grass to be seen. He adds also, That whosoever did not come up to this Feast, all his Goods were forfeited and converted to sacred Uses, *Shebet Jehuda*, p. 378.

Ver. 8. *Six Days thou shalt eat unleavened Bread, and on the seventh Day shall be a solemn Assembly to the LORD thy God:*] This is to be understood as if he had said, that after they had eaten unleavened Bread six Days, they should conclude the Solemnity upon the seventh Day with a *Solemn Assembly*; or, as it is in the *Hebrew*, with a *Restraint*; but still continue also on this Day to eat unleavened Bread. For this Feast was to last seven Days, and in all the foregoing Books they are expressly required to eat unleavened Bread seven Days, *Exod.* xii. 15. *Levit.* xxiii. 6. *Numb.* xxviii. 17.

A solemn Assembly:] Which the *Hebrews* call *Atzereth*; of the Meaning of which see *Levit.* xxiii. 36.

Thou shalt do no Work therein.] That is, no servile Work, as it is explained, *Numb.* xxviii. 25. but they might dress their Meat, which the *LXX* seem to mean in those Words, which they add, *πλὴν ὅσα ποιηθήσεται ψυχῇ*, *save only such Things as shall be done to preserve Life.*

Ver. 9. *Seven Weeks shalt thou number unto thee:*] From the Morrow after the Sabbath, when they brought the Sheaf of the Wave-offering, as it is explained in *Levit.* xxiii. 15. See there.

Begin to number the seven Weeks from such Time as thou beginnest to put the Sickle to the Corn.] For they began to cut Barley at the *Passover*, as is manifest from hence; that *Joshua* passed over *Jordan* to enter into *Canaan*, in the Time of Harvest, *Josh.* iii. 15. and this was in the Month of *Nisan*, when they kept the *Passover*, as appears from *Josh.* v. 10. Which Month could not be called *Abib*, or the Month of New Fruits, if some Corn was not then ripe, viz. Barley. This *Josephus* confirms, *Lib.* III. *Antiq.* cap. x. which must be understood, as *Hermannus Conringius* observes (in his Treatise *de Initio Anni Sabbatici*, &c.) of that Sort of Barley which was sown in Autumn, (as it is this Day in *Frisia*) which required a stronger Soil than that sown in the Spring, and produced a much richer Crop. See Mr. *Mede's* Works, p. 355. who observes how very different their Climate was from ours.

Ver. 10. *And thou shalt keep the Feast of Weeks unto the LORD thy God,*] The Reason of this Name is given in the foregoing Verse. And see *Exod.* xxxiv. 22. It was called also the *Feast of Harvest*. See *Exod.* xxiii. 16.

With a Tribute of a Free-will-offering of thine Hand, which thou shalt give unto the LORD thy God,] Besides those Offerings which are prescribed, *Levit.* xxiii. 17, 18. *Numb.* xxviii. 27, &c. The Quantity is not directed, but left to every Man's Piety. And whatsoever it was he brought, it was wholly given to God, and he that brought it had no Share in it; but God gave it to his Priests.

According as the LORD thy God hath blessed thee.] Though no Quantity was prescribed, yet God expected every Man should offer proportionably to his Estate; and they who had a religious Sense of God's Goodness in blessing their Labours, no doubt, acknowledged it by a liberal Tribute.

Ver. 11. *And thou shalt rejoice before the LORD thy God, thou and thy Son, and thy Daughter, and thy Man-servant, and thy Maid-servant, and the Levite that is within thy Gates, &c.*] This Feast was made of such Offerings as are mentioned, xii. 7, 17, 18, 19.

Ver. 12. *And thou shalt remember, that thou wast a Bondman in Egypt:*] They are often put in Mind of this, as an Argument to Charity, particularly towards their Servants. See xv. 15.

And thou shalt observe and do these Statutes.] There was a particular Reason for keeping this Feast, because it was in Remembrance of God's giving them his Law from Mount Sinai; where he speaks with them himself.

Ver. 13. *Thou shalt observe the Feast of Tabernacles seven Days, after that thou hast gathered in thy Corn and thy Wine.*] This is the third great Feast, at which all their Males were bound to appear every Year, as we read *Exod.* xxiii. 16, 17. xxxiv. 22, 23. Of which he puts them in Mind again, *Levit.* xxiii. 34, 35, 36. and here ver. 16.

Ver. 14. *And thou shalt rejoice in thy Feast, thou, and thy Son, and thy Daughter, and thy Man-servant, and thy Maid-servant, &c.*] There was the like Law at *Athens*, where King *Cecrops* ordained, (as *Macrobius* tells us, *Lib.* I. *Saturnal.* cap. 10.) the Master of every Family should, after Harvest, make a Feast for his Servants, and eat together with them, who had taken Pains with him in tilling his Ground; *Delectari enim Deum honore servorum, contemplatu laboris*; for God delighted in the Honour done to Servants, in Consideration of their Labour. This, it's likely, he learnt from *Moses*; for he reigned at *Athens* much about the same Time that *Israel* came out of *Egypt*; and was the first, as *Eusebius* saith, who taught the *Greeks* to call God by the Name of *Zeüs*, (*Lib.* X. *Præpar. Evangel.*) which we may interpret the Living God. Though therein he seems to be a little mistaken. For *Pausanias* saith more than once, (both in his *Arcadica* and his *Attica*) That *Διὰ δὲ πρῶτον ὁ θεὸς ἰπέρτατος*, He was the first that called Jupiter by the Name of the Most High, or Supreme. And the same we read in St. *Cyril* against *Julian*, *Lib.* I. See *Joh. Meursius de Regibus Atheniensium*, *Lib.* I. cap. 9.

Ver. 15. *Seven Days shalt thou keep a solemn Feast unto the LORD thy God, in the Place which the LORD thy God shall chuse:*] In order to which, that it might be kept the more solemnly, it is once more enjoined; and all the Sacrifices

fices that were to be offered in each of the seven Days appointed in *Numb. xxix.* from *ver. 12.* to *ver. 35.* where he orders also the eighth Day to be solemnly observed for a special Reason. See there.

Because the LORD thy God shall bless thee in all thy Increase, and in all the Works of thine Hands;] Thankfulness to God for Blessings bestowed, was the Way to procure more.

Therefore thou shalt surely rejoice.] In God the Giver of all good Things; whom the whole Nation, by the Institution of this Feast, were incited to bless and praise for the Fruits of his Bounty to them. And *Peace-offerings* were sacrificed on Purpose for this End, *xxvii. 7.* From the Repetition of this Command, *Thou shalt rejoice,* the Jews infer, that though all Festivals were Times of Joy, yet the Feast of Tabernacles was to be celebrated with greater Joy than all the rest. And accordingly *Maimonides* tells us the whole Festival was spent in Musick, and Dancing, and Singing, Night and Day.

Ver. 16. Three Times in a Year shall all thy Males appear before the LORD thy God in the Place, &c.] This is so frequently enjoined, (see *ver. 13.*) because it was of the greatest Consequence, that they should meet as often as they could conveniently, at one and the same Place, to worship the Divine Majesty; whereby the Notion of the Unity of God was preserved among them.

And they shall not appear before the LORD empty.] This is also frequently repeated, where the Feasts themselves are enjoined, *Exod. xviii. 15. xxxiv. 20.* And from these and the following Words, *That every Man should give as he was able, &c.* came the pious Custom in the Beginning of our Religion, that the People, when they came to the LORD's Table, offer'd Bread, and Wine, and Corn, and Oil, and such like Things, for the Support of God's Ministers, and the Relief of the Poor, every one according to their Ability. Which was done in Acknowledgment of God, as the Author of Life, and of all good Things; for which they, in this Manner, shewed their Gratitude to him. And the Priests, in the Presence of all the People, lifted them up, and gave God Thanks, and beseeched him to accept them: And out of these, in many Places, they made their *Agapæ*, or *Feasts of Charity*, for the Poor. Mention is made of these Oblations in the *Canons* ascribed to the Apostles, *cap. 3, 4.* which, though not made by them, yet contain a great many Apostolical Customs.

Ver. 17. Every Man shall give as he is able, according to the Blessing of the LORD thy God, which he hath given thee.] It was but reasonable, that the more bountiful God had been to them, the more liberally they should offer a grateful Acknowledgment to him. For all the forenamed *three Feasts* had relation to the Fruits of the Earth, which God had blessed them withal, as well as commemorated former great Benefits bestowed on their Forefathers; the *Passover* being at the Beginning of Barley-Harvest, *Pentecost* at the Beginning of Wheat-Harvest, and the *Feasts of Tabernacles*, when they had gathered in all the Fruits of the Earth. At which Seasons all Mankind were ever wont to be full of

Joy, and to offer Sacrifices. So *Aristotle* tells us, *Lib. VIII. ad Nicomachum, cap. 2.* Ἀπὸ ἀρχαίων συστάων καὶ συνθηκῶν φαίνεται γίνεσθαι μετὰ τὰς ἑρπύλλων συγκομιδὰς, *The ancient Sacrifices and Conventions seem to have been after the gathering in of the Fruits of the Earth, as the First-fruits, at which Time chiefly they rested from their Labours.* And so *Strabo* likewise, *Lib. X. Geograph. p. 467.* It is common, both to Greeks and Barbarians, to offer their Sacrifices with a Festival Intermision of their Labours, &c. καὶ τὰς ἡ φύσις ἔταξε ὑπαγορεύει, and so Nature taught them to do, that is, to thank God, with Rejoicing, and Cessation from Labours. For which he gives this surprising Reason, ἥτις καὶ ἀνείσιν καὶ νῦν ἀπάγει ἀπὸ τῶν ἀνθρώπων ἀρχολημάτων, καὶ ὅ ἔταξε νῦν τρέπει πρὸς τὸ θεῖον. *For Remission of Labour abstracts the Mind from human Affairs, and turns it towards God.* This certainly was the ancient Intention of all such Festival Times, as the Heathen themselves could discern.

Ver. 18. Judges and Officers shalt thou make thee] To see that these, and all other Laws were duly observed. *Moses de Cotzi*, upon these Words, makes this Difference between *Schofetim* and *Schoterim*, that the former [viz. Judges] were the Senators in the several Courts, who decided Causes; and the other [Officers] were no more than Ministers attending the Court, to keep the People in Order, with a Staff and a Whip, and to execute the Decrees and Orders of the Judges; whom they appointed not only in the Court, but in the Streets, looking after Weights and Measures in the Market, and correcting Offenders. *Maimonides* also makes them the same with our *Apparitors*; or those who, in the Roman Law, are called *Officiales*, as *Constantine L' Empercur* observes, *p. 362.* upon *Cornelius Bertram*, (who mistook them for a sort of Judges) and in the Digests *Executores*: and in the *New Testament* πραῖτορας, *Exactors*, *Luke xii. 58.* *Josephus* makes them to have been *Publick Criers*; and so we find them employed *xx. 8. Joshua i. 11.* But then some of them, at least, seem to have been an honourable Sort, like our *Heralds*, *Joshua xxiii. 2.* and all of them were Men of Authority, though but young Men, (as *Maimonides* describes them) who had not attained the Years and Knowledge of the Doctors of the Law, and therefore unfit to be Judges. But the Jews place them next under their wise Men, or Doctors, and above their Scribes and Clerks, as *Mr. Thorndike* observes in his *Review of the Rights of the Church*, *p. 94.* But that they were certainly only *Under-Officers*, and not Judges, there is another Argument; which is, That *Solomon* upon this Account commends the Ants, that they carefully do their Business, though they have no *Schoter* set over them, (*Prov. vi. 7.*) ὅτι οὐκ ἔστιν ἐπ' αὐτῶν, or ἐργασίας, to force or affright them into it.

In all thy Gates,] That is, in every City, as *Mr. Selden* observes out of the Jewish Writers *Lib. VII. de Jure Nat. & Gent. cap. 5. sect. 1.* where he shews they interpret it, in all the Cities of Israel, both within the Land and without, where Israel had any Jurisdiction. Which is so true, that they had Consistories wheresoever they were dispersed, for the determining all Differences arising out of the Law, though not

as to the Power of Life and Death, which was seldom granted them by their Sovereigns. Thus we learn from *Philo*, that there was such a Consistory at *Alexandria*; and the little Chronicle, called *Seder Olam Zuta*, tells us of the like in *Babylonia*. And after the Destruction of the Temple, it is manifest, not only by the *Jewish* Writings, but by *Epiphanius* and others, that there continued a Consistory at *Tiberias* for many Ages, &c. See Mr. *Thorndike's Rights of the Church*, p. 56, 57. and his *Review* of it, p. 56.

But though this be granted, yet these Words [*in all thy Gates*] may suggest also the Part of the City where they kept their Court, which was in the Gate: For there, as I observed, (*Gen. xxxiv. 24.*) all publick Business was transacted in the Time of *Abraham* and *Jacob*, and continued so afterward. Insomuch that the highest Court in *Moses's* Time met at the Door of the Tabernacle, *Numbers xi. 24.* the Gate among the *Hebrews* being the same with the *Forum*, as I observed, among the *Romans*. As we see by *1 Kings vii. 1.* where *Elisha* foretels at what low Rates Provision should be sold on the Morrow in the Gate of *Samaria*. Where it is evident there was a Place so spacious, that *Ahab* assembled Four hundred Prophets there before him and King *Jehoshaphat*, who had, no doubt, both of them numerous Attendants, *2 Kings xxii. 10.* And before this Time, *David*, it is said, upon the News of *Abshalom's* Death, went up to the Chamber over the Gate, and wept; which we may well think was the Council-Chamber, *2 Sam. xviii. 33.* And when *Joab* advised him to come down, and shew himself publicly, it is said, *he rose and sat in the Gate, and all the People came before him, xix. 6.* And therefore in these Cities, which were so large, there was some Place, I make no Question, where there were Benches for the Judges.

Which the LORD thy GOD giveth thee throughout thy Tribes:] In the Cities of every Tribe, there was to be such a Court erected, that People might have Justice easily and speedily done them. And the *Talmudists* unanimously agree, that the Number of Judges was proportionable to the Greatness of the City wherein they were placed, and of the Causes which they judged. Where there were less than an hundred and twenty Families in any Town or City, there was seated the lowest Court of all, consisting of three Judges, which tried only Actions of Debt, or Damages done by Man or Beast, or Defamation, &c. But in Cities where there were above an hundred and twenty Families, there was placed an higher Court, consisting of three and twenty Judges, who tried Capital Causes: *Josephus* indeed differs from the *Talmudists* about the Number; for he saith they were but seven. Both of them, it is likely, may say true, with respect to different Times and Places; for it cannot but be presumed, that both he and they understood the State of their Country in such publick Matters. But at the Place where GOD chose to settle his Sanctuary, unto which all the Country resorted at certain Times, there was the Supreme Court of all, consisting, as the *Talmudists* say, of seventy Persons, besides their President; who judged

all Manner of Causes; and none but they could judge a false Prophet, or a City fallen to Idolatry. All Appeals were made to them; but from them there was none, their Sentence being final. See *Selden, Lib. II. de Synedr. cap. iv.*

Such a Court, it is certain, there was in future Ages, whose Number was according to that of the seventy Elders chosen by GOD himself to assist *Moses* in the Government, and indued with the Spirit of Judgment to qualify them for that Office, *Numbers xi. 25.* In *Moses's* Time they sat at the Door of the Tabernacle, as I observed before; and afterward at *Shiloh*, or wheresoever the Sanctuary was: Though it may be doubted, whether after *Moses's* Death, and the Death of the Elders, there was a Court consisting of so many Judges. Nay, it is highly probable, that this Consistory itself was not constantly settled there, according to Law, till the Time of *Jehoshaphat*, at least not the inferior Consistories before-mentioned, which were to be settled in every City. For if there were, what Reason can be given, why the Judges (*Judg. v. 10. x. 4. xii. 14.*) and *Samuel* should ride Circuit up and down the Country to minister Justice according to the Law, when the People might have had it every Day in their several Cities? And for this Reason, it is likely, *Jehoshaphat* himself, desiring to put this Law in Force, first sent some great Men, who went about through all the Cities of *Judah*, *2 Chron. xvii. 8, 9.* and then settled Judges according to this Law throughout all the fenced Cities of *Judah*, City by City, as well as in *Jerusalem*, *2 Chron. xix. 5, 8.* See Mr. *Thorndike*, in his *Rights of the Church in a Christian State*, Chap. iv. p. 226. where he observes, that *Josephus*, in express Terms, rendering a Reason of the great Leudness, upon which the War against *Benjamin* followed, attributes it to this, that these Courts of Judgment were not established according to this Law, *Lib. V. Antiq. Cap. 2.* But though this, I think, be very evident, yet it is scarce credible that *David*, after he was set upon the Throne of GOD in Peace, did not take Care to settle these Courts, as he did to regulate a great many other Things. And indeed we find a plain Intimation of it in *1 Chron. xxvi. 29.* but succeeding Kings, it is probable, were negligent in keeping up this Constitution, till the Time of *Jehoshaphat*, who exercised his Authority to enforce the exact Practice of this Law.

And they shall judge the People with just Judgment.] According to the Rules of this Law. The Judges, saith R. *Solomon*, were to judge the People; and the Officers, to constrain them to do as the Judges commanded.

Ver. 19. Thou shalt not wrest Judgment,] See *Exod. xxiii. 6.*

Thou shalt not respect Persons,] See *Levit. xix. 15.* and *Deut. i. 17.*

Neither take a Gift; for a Gift doth blind the Eyes of the Wise, and pervert the Words of the Righteous.] The very same is said, *Exod. xxiii. 8.*

Ver. 20. That which is altogether just, shalt thou follow;] The Words in the *Hebrew* are far more emphatical, (as they are in the Margin) Justice, Justice shalt thou follow. Mind nothing but the Justice of the Cause, and do it to all Persons equally.

That

That thou mayst live, and inherit the Land, which the LORD thy God giveth thee.] Be happy, and continue long in the Land of Canaan: for nothing contributes more to the Establishment of a Government, than the exact and impartial Administration of Justice.

Ver. 21. *Thou shalt not plant thee a Grove of any Trees near unto the Altar of the LORD thy God, which thou shalt make thee.]* It is evident from this, that his great Aim is to keep them from Idolatry; which he still pursues, as he hath done from the Beginning of his Exhortation in this Book. And their History teaches us, that it was very needful to inculcate this so often; for notwithstanding all that Moses could say, they fell immediately after Joshua's Death into the idolatrous Customs of Canaan, and could never be wholly purged from their Idolatry till the Captivity of Babylon. And these Words may be translated, *Thou shalt not plant thee a Grove, nor make any Wood*, (i. e. a wooden Image) *near to the Altar of the LORD thy God: so the LXX.* For the very Word we translate *Grove*, sometimes imports the Idol of the Grove, as well as the Grove itself: see 2 Kings xxiii. 6. and Selden de Diis Syris, Syntagma ii. cap. 2. Certain it is, that nothing was more ancient in the East, than Altars with Groves of Trees about them; which made the Place very shady and delightful in those hot Countries. They are so often joined in Scripture, that it would be tedious to number all the Places, Exod. xxxi. 13. Deut. xii. 3. Judges vi. 25, &c. Cadmus is thought by some to have brought this Custom into Greece out of the East. And they planted the Trees so thick, and they were so large and shady, as to make the Place very dark and solemn; whereby a kind of Horror was struck into those who went into them. And they became hereby the fitter for the Devil to play his Pranks there; and for the Practice of those obscene and uncouth Rites, whereby he was worshipped: For the Gentile Custom had made these Places proper to the infernal Gods, and anciently consecrated them as Sepulchres or Temples for their Heroes. That the Israelites therefore might be preserved from sacrificing to the Dead, and from filthy Lusts, (by both which they afterwards polluted themselves) they are forbidden to place a Grove near to God's Altar, nay, so much as any Tree, (as the Words may be translated); for the Heathen thought there was a Sacredness in Trees themselves, which they dedicated to their Gods, and honoured several Ways: see xii. 2, 3. And therefore the Jews say they might not plant Trees in the Court of the Temple, or in the Mountain of the House, (as they call it) for the Ornament or Beauty of God's House. And they gave this Reason for it, because it was an idolatrous Rite to plant Trees near their Altars, that the People might there meet together. See Selden lib. ii. de Jure Nat. & Gent. cap. vi. p. 186. and Dr. Spencer, lib. ii. cap. 16. sect. 1, 2. And more lately Ezekiel Spanhemius (in his most learned Observations upon Callimachus) hath shewn, that they planted odoriferous Trees in some Groves, to make them more inviting. Whence the Grove dedicated to Pallas is called by that Poet τεικυωμένης ἄλσος, though that

may signify only a Grove consecrated by many Sacrifices. And the vulgar Groves were planted with Pines, Fir-Trees, Cypress, Laurel, Olives, Vines, and other lovely Trees, especially Oaks, which grew to a great Height, in which both Altars and Temples were erected: see in Hymn. in Dianam, ver. 38. p. 156. and in Palladem, ver. 61. p. 595. and in Cererem, ver. 38, 39. p. 689. where he mentions the Black Poplar, as a Tree of which her Grove consisted, under the Shade of which the Nymphs delighted to dance at Noon. And thence these shady Places, consecrated to their Gods, were called ὑπερῆρες, because of their refreshing Coolness, as he observes out of Athenæus ad ver. 47. p. 695. And indeed nothing is plainer in the holy Scripture, than that these Groves related to Idolatry; for all pious Princes took them away, and bad ones planted them: see 1 Kings xviii. 4. 2 Kings xxiii. 14. 2 Chron. xiv. 3. xv. 16. And they are frequently joined with Statues and Images, both here, and vii. 5. xii. 3. 1 Kings xiv. 23, &c.

Ver. 22. *Neither shalt thou set thee up any Image,]* The Hebrew Word Matzebah is commonly translated by the LXX, στήλη, a Pillar; and so we translate it in the Margin: For, as it was unlawful to set up the Statue of a Man, or any other Creature, so it was as contrary to Religion to set up a Pillar, or an Altar, or any such-like Structure, for Publick Assemblies to be held about them, tho' they worshipped there the true God. So Maimonides reports the Sense of their Doctors; *A Statue or Pillar signifies any Work raised up, that religious Assemblies may be made there, tho' they be for the Worship of the divine Majesty; for this is a Practice among Idolaters: And so Pausanias confesses, (in Achaïcis) that in the most ancient Times, among all the Grecians, τιμὰς θεῶν ἀντὶ ἀγαλμάτων εἶχον ἀργεὶ λίθῳ, rude Stones had divine Honours given them, instead of Statues or Images: see Selden, lib. ii. de Jure Nat. & Gent. cap. 6. in the Beginning. And Maimonides, of the Worship of the Planets, cap. 6. sect. 8, 9, 10. and Dionys. Vossius's Annotations there.*

Which the LORD thy God hateth.] Hence it sufficiently appears, that this was an idolatrous Practice; which is more odious to God than any Thing else. And thus the Israelites, we see, understood it, being ready to take Arms against their Brethren on the other Side Jordan, when they heard they had erected an Altar there (taking it to be such a Structure as is here forbidden); but, were appeased, when they understood, that it was not intended for Worship, Josh. xxii. 18.

CHAP. XVII.

Verse 1. *Thou shalt not sacrifice unto the LORD thy God any Bullock, or Sheep, wherein is Blemish,]* Having warned them, as he had done often, against idolatrous Practices, he here interposes a Caution against Profaneness in the Worship of the true God: for it was a great Disrespect to him, to offer him any Thing that was not perfect, the Heathens being ashamed of such Sacrifices.

Wherein

Wherein is Blemish,] Of this see *Levit. xxii. 20, &c.*

Or any Evil-favouredness;] In the *Hebrew*, any evil Thing, or Matter; that is, if it had any Disease, or was sick.

For that is an Abomination unto the LORD thy GOD.] This is more than is said in *Leviticus*, where the Words are, *for it shall not be acceptable for you.* For here he expresses the greatest Disdain and Abhorrence of such Sacrifices.

Ver. 2. If there be found among you, within any of thy Gates, which the LORD thy GOD giveth thee.] In any Cities or Towns within their Country.

Man or Woman, that hath wrought Wickedness in the Sight of the LORD thy GOD,] Now he returns to the Business of Idolatry; which is the *Wickedness* here said to be wrought, as appears by the next Words.

In transgressing his Covenant;] For this was the principal Part of the Covenant, that they should have no other Gods but him, *Exod. xx. 22, 23.* Upon this all depended; so that the whole Covenant was void, if they served other Gods. Which was so foul a Sin, that he would have none spared, who were guilty of it. Which is the Reason, as *Maimonides* thinks, (*More Nevochim, P. iii. cap. xxxvii.*) why he here saith, *Man or Woman*, because Men are naturally more tender towards the Female Sex, and inclinable to be favourable to them; against which he warns them in Case of Idolatry, and of profaning the Sabbath; in which two Cases only he uses these Words.

He had shewn in the thirteenth Chapter, what they should do with him that seduced others to Idolatry, whether he were a pretended Prophet, or a private Man, *ver. 1, 9, 10.* And then what should be done with a whole City that was seduced, *ver. 12, 13, &c.* And now he shews how they should proceed against any particular Person who apostatized from GOD.

Ver. 3. And hath gone and served other Gods, and worshipped them, either the Sun, or Moon, or any of the Host of Heaven,] The most antient Idolatry (of which *Abarbinel* makes Account there were ten sorts) was the Worship of the heavenly Bodies, as I have observed before, *iv. 19.* and see *Job xxxi. 26.* The fore-named Doctor indeed places first the Worship of Angels; about which I will not dispute, but only observe, that by condemning those who worshipped the Host of Heaven, tho' very glorious Creatures, *Moses* suggests plainly enough how vile they were who worshipped Images of Wood and Stone.

Which I have not commanded;] This is a Way of speaking in this Language, importing the quite contrary, which God hath forbidden, and that most strictly: see *Prov. xvii. 21. xxiv. 23.* and many other Places.

Ver. 4. And it be told thee,] Thou hast had Information of such Wickedness.

And thou hast heard it, and inquired diligently,] Upon Information they were to make diligent Search, whether the Report were true, or no.

And behold it be true, and the Thing certain,] They were not to proceed upon Rumours, nor yet to slight them; but endeavour to be satisf-

fied, whether or no there was Ground for them; and if upon Examination they found there was no Doubt of the Truth of the Thing, to do as is here directed.

That such Abomination is wrought in Israel;] So Idolatry is frequently called: see *xiii. 14.*

Ver. 5. Then shalt thou bring forth that Man or that Woman, which have committed that wicked Thing, unto thy Gates,] Set them before the Court of Judgment in the City to which they belonged, (see *xvi. 18.*) For particular Persons were tried and sentenced in the lower Courts; but a Tribe or a City, accused of Idolatry, only by the highest Court of all; as *Maimonides* and the rest of the *Jewish* Doctors inform us: see *Selden, lib. iii. de Synedr. cap. 4. n. 3. and cap. 5. n. 1.*

And shalt stone them with Stones, till they die.] This was the Punishment of a particular Person, as a City fallen to Idolatry was to be killed with the Sword; and a false Prophet, who seduced others to Idolatry, to be strangled: see *xiii. 5.*

Ver. 6. At the Mouth of two Witnesses, or three Witnesses, shall he that is worthy of Death be put to Death;] No Man could be convicted but by two Witnesses at least, and those of a competent Age, of good Fame, and not convicted themselves of having borne false Witness, &c. Many other Qualifications of lesser Moment, the *Jews* required in a Witness; which *Mr. Selden* reports, and the Reason of them, *lib. ii. de Synedr. cap. 13. n. 11.*

But at the Mouth of one Witness he shall not be put to Death.] Because, tho' the Witness was never so credible, it was possible he might be mistaken. But it was not likely, that two or three honest Men, agreeing in the same Testimony, should all be deceived. Yet in pecuniary Matters, the *Hebrew* Doctors say, the Testimony of one credible Witness was sufficient to put a Man to his Oath for his Purgation. And they set a Mark of Infamy upon him, who, in such Matters as are here spoken of, had such a single Witness against him: see *Maccoth, cap. 1. sect. 8.* and *J. Coch.* his Annotations there.

Ver. 7. The Hands of the Witnesses shall be first upon him, to put him to Death,] This was great Reason, that they might thereby still confirm the Truth and Certainty of their Testimony, by being the first Executioners of the Sentence; which no Men would easily venture to be, who were not sure they had testified the Truth.

And afterward the Hands of all the People.] From hence some infer, that he was to be put to Death at a publick Feast.

So shalt thou put the Evil away from among you.] See *xiii. 5.*

Ver. 8. If there arise a Matter too hard for thee in Judgment,] Now he returns to speak of the Courts of Judgment, which he had ordered to be erected in all their Cities, when they came into the Land of *Canaan* (*xvi. 18.*) who might find some Causes to be so difficult, that they could not determine them.

Between Blood and Blood,] The *Jews*, I think, interpret this absurdly concerning menstruous Women, and the Tokens of Virginity, (See

(See Mr. *Selden*, lib. iii. *de Synedr. cap. 2.*) when there is a plain and obvious Meaning of these Words, That there might be a Doubt whether a Man had committed wilful Murder, or only casual; and consequently, whether he should have the Benefit of the City of Refuge, or be taken from it.

Between Plea and Plea,] As the former Words belong to criminal Causes, so these to civil; such as Suits about Debts, or Purchases of Lands or Houses, &c.

And between Stroke and Stroke.] It doth not seem reasonable to me, that this should be interpreted of the Leprosy, (which is often called a *Plague*, or *Stroke*) tho' the *Jews* so understand it; for that was to be judged solely by the Priests, whereas he speaks also of other Judges: therefore the Meaning is, concerning any Wound or Hurt that was done to a Man in his Body. About which if the Judges could not agree, but were divided in their Opinions, either about the Fact itself, or about the Punishment to be inflicted, an Appeal was to be made to an higher Court.

Being Matters of Controversy] Or Contention and Strife, that is, Disputes arising about them, which could not be determined by the Judges in those Courts below.

Within thy Gates,] Where GOD commanded Judges and Officers to be settled, xvi. 18. And therefore here he speaks of the inferior Courts of Judgment, that were in the lesser Cities of their several Tribes.

Then shalt thou arise, and get thee up into the Place which the LORD thy GOD shall choose.] Where the supreme Court was settled in the chief City of the Kingdom. While they continued in the Wilderness, the Captains of Thousands, and Hundreds, and Fifties, and Tens, (whom *Moses* constituted by the Advice of *Jethro*) judged the Causes of the People under *Moses* himself, to whom GOD joined seventy Persons for his Assistance; all hard Causes being brought before him. But this Authority of the Captains lasted no longer than during their Pilgrimage in the Wilderness; for when they came to *Canaan*, the Law, as I now observed, required Judges and Officers to be ordained in every City; who, if there fell any Difference about the Law, are here ordered to repair to the Place where the Sanctuary was, for there the highest Court sat, as the Successors of *Moses*, and his Consistory of seventy Elders, (mentioned *Numb. xi. 16, 24, &c.*) who judged all difficult Causes while he lived.

Ver. 9. *And thou shalt come unto the Priests, the Levites, and unto the Judge*] Who must be supposed to be resident in this Place, where the Sanctuary was. And these Words, *the Priests, the Levites*, the *Jews* understand as if he had said, *the Priests of the Tribe of Levi*, or *the Sons of Levi*; for so he speaks in *xxi. 5*. And Mr. *Selden* produces a great many other Instances of the like Phrase; (lib. ii. *de Synedr. cap. 8. n. 2, 3.*) and shews they are so described (as the *Jews* think) to exclude all others that had been Priests, before GOD took the Sons of *Aaron* peculiarly to serve him in this Office. But the *Levites*, as well as Priests, they unanimously agree, were capable to be

Members of this great *Sanhedrim*; which, they all likewise say, did not consist only of Priests and *Levites*, but of any other Persons of other Tribes, who were fit to be promoted to this Dignity. Nay, they say, if there was not one Priest or *Levite* in the Court, it was a lawful Judicature; for the High-priest himself, no more than any Man else, had a Place here, merely for his Birth, unless his Learning in the Law was answerable: so *Maimonides* and others. And those other Members, who were not Priests nor *Levites*, they think are comprehended under the Word *Judges*, which, tho' it be in the singular Number, may be thought to signify more than one, as appears from *xix. 17*. where it is said expressly, they shall bring the Controversy there mentioned, *before the Priests and the Judges*. And farther, that *Judge*, after the Manner of this Language, may signify *Judges*, *Constantine L'Empereur* gathers from *ver. 12*. where *Priest* in the singular Number is used for those who are here called *Priests* in the plural, *Annot. in Corn. Bertram. p. 389*.

But howsoever this be, it seems to me, that tho' the *Priests* and *Levites* were not the only Persons of whom this high Court consisted, (the Members of which might be chosen out of any Tribe, where they could find Men qualified) yet they are here first mentioned, because they were likely to be the most capable Persons to exercise this Authority, especially in the first Constitution of this Commonwealth, when they were newly entred into *Canaan*. For all other Persons were then busily employed in looking after the Inheritance that was fallen to them, and settling the Affairs of their several Families, whereby they were rendred less able to attend unto this weighty Office. But the Tribe of *Levi* having no Inheritance among them, (as is often repeated in these Books) and no Care about Husbandry, and such-like Affairs, had a full Leisure both to study the Laws of GOD, and to judge according to them; especially being appointed by GOD to *teach Jacob his Judgments, and Israel his Law, xxxiii. 10*. Besides, this Court being settled at the Place of GOD's Worship, where a great many Priests and *Levites* always necessarily attended, they were most ready, without any Inconvenience to themselves, to execute this Office of Judges, having their Maintenance from the Publick, which no other Persons had. But otherwise, as I said, they had no more Right than other Men, to be Members of this Court, which we cannot certainly say consisted of seventy Judges, together with their *Nasi*, i. e. their Prince, or President; nor that they always sat at the Place here appointed; for there were sometimes great Troubles in the Land, and they were under the Power of their Enemies, which extremely disturbed their Government, and made it necessary for GOD to raise them up extraordinary Judges, because the Power of this Court was broken in Pieces. So Mr. *Selden* himself acknowledges, that there were great Intermiſſions of their sitting in the Times of *Antiochus Epiphanes*, and of *Herod the Great*, lib. ii. *de Synedriis, cap. 14. n. 3*. And therefore why not in the Times when they were oppressed by the *Moabites, Ammonites, Philistines,*

stines, and other cruel Neighbours in the Days of the *Judges*? And thus *Grotius*, *Hermannus Conringius*, (to name no more) here understand the Word *Judge*, who is join'd with the Priest and *Levites*.

And unto the *Judge*] The forenamed Authors thus translate this Verse, *Thou shalt come unto the Priests, the Levites, or unto the Judge that shall be in those Days*. Where by *Judge* they understand such as *Othniel*, *Ehud*, *Gideon*, *Jephthah*, *Samson*, *Samuel*, and others, whom God raised up, when they were oppressed by their Enemies, and in great Confusion, to govern his People; which they did with the highest Authority, being equal to Kings, save only that they kept not Royal State or Equipage, but are plainly called by that Name, *Jud. xvii. 6. xix. 1. xxi. 25*. Now, tho' the *Priests and Levites* (i. e. that Court, of which they made a considerable Part) were the ordinary supreme Judges of Controversies, yet the JUDGE, when God raised one up, was endued with an extraordinary Power above theirs; to whom the People therefore resorted for his Decision. For just as all ordinary Magistrates among the *Romans* gave Place to a *Dictator*, when they had one, so all the *Hebrew* Magistrates did to such a JUDGE, when God appointed him, who determined all manner of Controversies, as at other Times, the other Judges, whether *Priests* or others, were wont to do: see *Herman. Conringius de Repub. Ebraeorum, sect. 39*.

I know but one Objection against this, which is, that those extraordinary Judges were not fixed, as far as we can find, in the Place where the Sanctuary was; unless we may judge of all the rest by *Eli* and *Samuel*, who seem to have been settled there. But we must consider, that they were not confined by their Commission, which was not grounded on this Law, to any one certain Place, but left at Liberty to live where they thought most convenient, for the Discharge of their Trust, in the Reformation of the People. And the Truth of what I said concerning their supreme Power, plainly appears in *Samuel*, who went up and down the Country executing Judgment, when *Shilo* was destroyed, and had no Court, like that which the *Jews* speak of, to assist him. But when he needed Assistance, he appointed his Sons to be Judges, 1 *Sam. viii. 1*, of whom when the Elders complained, *ver. 4*, because they did not discharge their Duty well, it was to himself, and not to any other Persons; and they desire not a *Sanhedrim*, but a *King* to judge them, *ver. 5*. Which Petition we do not find that he communicated to the *Sanhedrim*, but only unto God; nor is any Mention made of them in the Choice of a *King*, or after he was chosen, in the History of their Kings, till *Jehoshaphat's* Time, no more than there is in the Book of *Joshua* and *Judges*; where we read, that when there was no *King* (that is, *Judge*) in *Israel*, every Man did what was Right in his own Eyes; which is a Sign that there wanted such a Court to keep them in Order. After the Time of *Jehoshaphat*, who settled Judges in every City, (as I observed *xvi. 18*.) they continued, it is plain, till the Captivity; but what Number there was of them, we do not know.

After the Captivity, *Ezra* and *Nehemiah* seem to have done all themselves, (see *Neh. ix. and x.*) Which makes it very probable, that tho' there were Judges appointed according to the Direction of this Law, yet the Exercise of their Power was often interrupted by the great Changes which were in that Nation; and that there was no such *Sanhedrim* as the *Talmudists* describe, till the Time of the *Maccabees*. For the very Name of *Sanhedrim* plainly shews its Original to have been, when the *Greek* Tongue was common among the *Jews*; and that was, when the Kings of *Syria* and *Egypt* (who were of the *Macedonian* Race) had the chief Power in *Palestine*; see *Conringius*, in the forenamed Book, *sect. 37*.

And inquire;] They were to lay the Cause before this high Court, and desire their Opinion in it.

And they shall shew thee the Sentence of Judgment.] They were bound to determine the Controversy; and whatsoever Sentence they gave, it was to stand good, till it was reversed by other Judges of the same Authority: for the *Jews* (who understand all this of the great *Sanhedrim*, and scan every Syllable with great Nicety) will have the Words just before (*that shall be in those Days*) to signify, that every Sentence must hold in the Time when it is given: so that if this Court determined a Matter, which in After-times, by other Judges of the same Court, should be judged otherways, that second Sentence was to stand, being the Opinion of those Days. For this Sentence was, in their Judgment, the Meaning of the Law, by which they were all to be governed; and, if there was no Tradition in the Case, they judged themselves as well as they could.

Ver. 10. And thou shalt do according to the Sentence which they of that Place,] That is, the high Court which sits there, or the Judge who is in those Days.

Which the LORD shall choose,] The *Jews*, who understand this only of the *Sanhedrim*, say it was not lawful for them to judge Causes, at least, not those which were capital, in any other Place: see *Selden, lib. ii. de Synedriis, cap. 15. n. 6, 7, 10*.

Shall shew thee;] Shall pronounce.

And they shall observe to do according to all that they inform thee:] Some fancy that he speaks to the inferior Judges, who brought the Cause thither to have the Opinion of this highest Court, who were then to pronounce Sentence according to it; but whoever brought the Controversy before this Court, (when the inferior could not determine it) they gave the Sentence, in which he requires the contending Parties to acquiesce, and to do according to their Determination; which did not concern Questions of Faith, as if Men were to believe whatsoever they should teach them, but such Controversies are mentioned *ver. 8*, about civil or criminal Matters, which they were finally to determine; so that Men should not farther controvert the Matter, but rest in their Decisions. For in all Governments there must be an End of Suits, somewhere or other; and God required all his People to submit to the Sentence of this Court: for so the Words run in the

Hebrew,

Hebrew, And thou shalt do according to the Sentence which they shall shew thee, from the Place which the LORD thy God shall choose; that is, from the supreme Court of Judicature, which resided where God himself did. For if Men had been permitted to disagree to their Sentence, the very End and Use of this Court had been taken away; as Maimonides speaks, in his More Nevochim, P. iii. cap. 41.

Ver. 11. According to the Sentence of the Law which they shall teach thee,] In the *Hebrew*, according to the *Mouth*, or the *Word of the Law*, which they shall teach there; that is, according to the Interpretation which they gave of the Law.

And according to the Judgment which they shall tell thee,] That is, according to the Order or Decree which they made thereupon.

Thou shalt do:] Pay, suppose, the Money, which they judged to be due to another Man: for he doth not speak of their doing whatsoever they bad them, (as if they could controul the Commands of God) but of obeying the Sentence of this Court, about those Matters which were in question between one Man and another, *ver. 8.* who were not to be Judges in their own Case, but rest in the Judgment of those whom God had made the supreme Interpreters of his Law.

Thou shalt not decline from the Sentence which they shall shew thee, &c.] They were not to make the least Alteration in their Sentence: for tho' they might think it was wrong, and the Senate perhaps did really err, and be better informed afterwards, (which the Law supposes, and in that Case orders an expiatory Sacrifice, *Levit. iv. 13.*) yet it was not lawful for any Man to act contrary to their present Decree, nor to teach the contrary, whatsoever his private Opinion might be.

Ver. 12. And the Man that will do presumptuously, and will not hearken] This they understand not barely of a private Man, that would not stand to their Sentence, but of an Elder, or inferior Judge, who presumed to contradict it; as Mr. Selden shews, *lib. iii. de Synedr. cap. 3.*

Unto the Priest, &c.] It is commonly thought, as I observed, *ver. 8.* that the singular Number is here put for the plural; and that the Meaning is, if any Man would not hearken to the highest Court of Judgment, which consisted commonly of a great many Priests, he should die for his Contempt: but they have a great deal of Reason on their Side, who insist upon the Letter of this Word *Priest*, and of that which follows, or the *Judge*, (understanding both of single Persons) and take the *High-priest* only to be here meant; who seems to be described in the next Words, *that standeth to minister there before the LORD thy God.* For when God did not raise up a Judge to govern his People, the High-priest was the supreme Governor under God until the Days of David; and so they were after the Captivity. Hence it is, as Grotius observes, (*Lib. de Imperio Summarum Potestatum circa Sacra, cap. 9. sect. 4.*) that COHEN is a Name common to Priests and Princes: for among a great many Nations anciently, he shews, the Priests had the highest

Power; particularly among the *Cappadocians*, (*Strabo*, who was of that Country, saith) "The sacerdotal Dignity was next to the regal;" but howsoever this Word be interpreted, the Crime here mentioned was Contumacy, in not submitting to the Sentence of the highest Authority, whether it were vested in one Person, or more; whereby the Government was in Danger to be broken; and therefore God orders such a Person to be put to Death.

Or unto the Judge,] See before, *ver. 9.*

Even that Man shall die,] The Jews who interpret this, as I said, of a Judge in inferior Courts, who presumed to contradict the Judgment of the supreme Court, have tempered the Severity of this Law, by several Explications and Exceptions; which have regard either to the Manner of passing this Decree by the highest Court, which an inferior disobeyed; and that was when a Cause came before them upon an Appeal, (for it was not so criminal to disobey every Sentence of the supreme Court, but only such as these) or to the Place where it was made, which was to be no-where else, but at God's Dwelling-place, or to the Things about which the Decree was made; which some will have to be only weighty Matters: and the Act of Contumacy also was consider'd; for he was not put to Death, they say, unless in open Court he declared a contrary Sentence. The Death he suffered was strangling, and he could suffer in no other Place, but where this high Court sat: see *Selden* of all these, in the Place before-mentioned, *n. 2, 3, 4, 5, 6.* And it may be farther observed, that the Prophets themselves were subject to the Power and Jurisdiction of this high Court, by whom they might be sentenced to capital Punishment, if they taught contrary to the Law of God. But our Mr. Thorndike makes a Doubt, whether the Constitution which the Jewish Writers mention about a rebellious Elder, (as they call him who taught any Thing contrary to the Determination of this supreme Court) was ever in Force, or no? For it was made because of the Differences between the Schools of Hillel and Sammai, who lived not long before our Saviour's Time; when, it appears by the Gospel, that Nation had lost the Power of Life and Death: see *Rights of the Church, cap. 5. p. 256.*

And thou shalt put away the Evil from Israel.] This may refer either to the evil Person, or to the great Scandal and dangerous Example he gave, by resisting the highest Authority, and thereby breaking the Bond of Unity and Peace.

Ver. 13. And all the People shall bear and fear, and do no more presumptuously.] This Punishment was intended to strike a Terror into all the People, that they should not adventure to oppose the supreme Authority. And for this End, the Offender was to be kept in Custody, as R. Aquiba understood this, till the next great Feast, (either of the Passover, or Pentecost, or Tabernacles) and then executed, when the whole Nation, i. e. all the Males were present. This Mr. Selden observes (in the fore-named Place, *n. 7.*) is the most received Opinion; tho' R. Jebuda saith, they did not make the Sentence sharper by a long Delay, but executed it presently: and for the farther Publication of

it, they sent Letters to all the Tribes and Cities of Israel, to give Notice that such a Man was executed at such a Time for this Crime; see *Selden* there, n. 8.

Ver. 14. *When thou art come into the Land which the LORD thy GOD giveth thee, and shalt possess it, and shalt dwell therein,]* When they had conquered the Land of Canaan, and were settled in it.

And shalt say, I will set a King over me,] The Jews commonly, from this and the next Verse, fancy that GOD commanded them to make a King when they came to the Land of Canaan, and had a quiet Possession of it, following herein the *Gemara* of the *Sanhedrim*, cap. 2. in so much that they have presumed to make this an affirmative Precept, *a King of the People should be chosen*; and quote this Place for it. To which some learned Men among Christians have seemed to incline; particularly *Petrus Cunctus*, lib. ii. de *Republ. Hebr.* cap. 14. and *Guil. Schickardus*, in his *Jus Regium*, cap. 1. Theor. 1. But *Abarbinel* himself contradicts this; and so doth *Josephus*, who observes that GOD intended they should keep their present Government; but if they would have a King, he should be one of their Brethren. For thus he interprets this Place, lib. i. *Antiq.* cap. 8. that they should not affect any other Government, but love the present, having the Laws for their Master, and living according to them; ἀρκεί γὰρ ὁ Θεὸς ἡγεμὼν εἶναι, for it is sufficient that GOD is your Ruler. And then he adds, *But if you desire to have a King*, ἐὰν δὲ ἐπὶ ἐμὸν βούληται, let him be one of your own Nation, as it here follows in the next Verse.

Like as all the Nations that are about me;] Such as the *Edomites*, who had been governed by Kings before the Days of Moses: see *Gen.* xxxvi. 31.

Ver. 15. *Thou shalt in any wise set him King over thee,]* Install, and receive him into the Throne.

Whom the LORD thy GOD shall choose:] They could not elect whom they pleased, but the first King, at least, was to be appointed by GOD himself, who was their supreme Governor. So the People understood it, when they desired *Samuel*, who was their chief Ruler under GOD, to make them a King, (1 *Sam.* viii. 5.) but durst not to presume to set one up of themselves. And to confirm them in this Opinion, *Samuel* saith to *Saul*, 1 *Sam.* x. 1. *The LORD hath anointed thee to be Captain over his Inheritance*; and saith to all the People, ver. 24. *See ye him whom the LORD hath chosen*. And accordingly when the Lot was to be cast, to shew who was to be their King, *Samuel* bids all the Tribes present themselves before the LORD, ver. 19. And when it fell upon *Saul*, and they could not find him, they inquired of the LORD, and the LORD answered where he was, ver. 22. In like Manner, when *Saul* was rejected, the LORD himself appointed *David* to be anointed their King; and settled that Authority in his Family. And to determine which of his Sons should have it, GOD himself appointed his immediate Successor, viz. *Solomon*: for so *David* declares to all the Princes, and the great Men, whom he assembled before his Death;

Of all my Sons, the LORD hath chosen Solomon to sit upon the Throne of the Kingdom of the LORD GOD of Israel, 1 *Chron.* xxviii. 5. And again, xxix. 1. *David said unto all the Congregation, Solomon my Son, whom alone GOD hath chosen, is yet young, &c.* But tho' it was thus in the Beginning of this Kingdom, yet GOD intended at length to make it hereditary, as appears from ver. 20. of this Chapter.

One from among thy Brethren shalt thou set King over thee:] i. e. saith the Tradition, mentioned by the Jews out of *Tosiphta*, the most select and choice Person that could be found, not one of mean Extraction or Employment. This they fancy is meant by, *from among thy Brethren*.

Thou mayst not set a Stranger over thee, which is not thy Brother.] This the Jews extend to all Offices whatsoever, as *Maimonides* reports their Sense: see *Selden*, lib. vi. de *Jure Nat. & Gent.* cap. 20. p. 647. And by thy Brother some of them understand one that was an Israelite, both by Father and Mother; tho' others think it sufficient, if a King was an Israelite by the Mother's Side: see there, cap. 22. which in his Book de *Succession. ad Pontificat.* lib. ii. he shews was sufficient for any Dignity among the Israelites, but only the Priesthood. See also lib. iii. de *Synedr.* cap. 9. n. 6. where he observes the *Talmudists* say, the great *Sanhedrim* was to see that no King but one thus qualified was set over the People; which, when their was such a Court, may be allowed to be true; tho' all the Power which they ascribe to their *Sanhedrim* over their Kings, is by no Means to be admitted; but is an apparent Figment: for it is manifest out of the Bible, that their Kings had that very Power which they ascribe to the *Sanhedrim*; particularly, it is notorious that *Solomon*, by his own Power, put *Abiathar* out of the Office of High-priest, 1 *Kings* ii. 6, 26. which Judgment the *Talmudists* say belonged only to the great *Sanhedrim*. In like Manner other Kings judged Prophets; which they appropriate to the same Court.

Ver. 16. *But he shall not multiply Horses to himself,]* There is no certain Number determined; but the Jews well resolve, that he was not to keep them for mere Pomp and State, but only so many as were for Use and Service; to draw his Chariot, for instance, and for the Guard of his Person; but he was to take Care that he did not burden his People by too many, under this, or any other Pretence: and therefore not to keep up a Body of Horse for War. For among the Jews their Armies consisted altogether of Foot-men; there being no Breed of Horses in that Country; and their People, who were all Husbandmen and Shepherds, being accustomed to Labour, and to run as swiftly as a Horse, 2 *Sam.* ii. 18. xviii. 19, 22, &c. Certain it is, that in the Days of *David* they had no Horse-men in their Army; for when *Absalom* lost the Battle and fled, it was upon a Mule that he endeavoured to make his Escape. And tho' *Solomon* was so prodigiously rich, that he was able to maintain Forty thousand Stalls of Horses for his Chariots, and twelve thousand Horse-men, (1 *Kings* iv. 26.) yet succeeding Kings could not keep up such an Expence; but, when they had Occasion, sent for Succours from *Egypt*, which

which commonly consisted of Horse-men. Now one of the Reasons the *Jews* give, why their King was *not to multiply Horses*, is, lest he should be puffed up with Pride; for an Horse being a stately Creature, his Rider is often swoln with an high Conceit of himself, as more than one of the Heathen have observed: see *Bochart*, in his *Hieroicoicon*, lib. ii. cap. 9. *Nachmanides* gives another good Reason, Lest he should confide and trust in the Power of his Horse-men, more than in God: see *Schickard*, in his *Mischpat Hammelech*, cap. 3. Theorem 10. But the chief Reason is given by *Moses* himself in the next Words, Lest they should be tempted to go to *Egypt*, with which Country it was dangerous to have Familiarity.

Nor cause the People to return to *Egypt*, to the end that he should multiply Horses:] Send his People thither to buy Horses for him, it being a Country that abounded with them, as *Judea* did with Asses. For when *Sheshak*, King of *Egypt*, (whom the Greek Writers call *Sesostris*) came against *Jerusalem*, there were Threescore thousand Horse-men in his Army, 2 Chron. xii. 3. Which shews how they abounded with Horses in that Country in those Days, tho' in After-times they did not care to breed them. They might indeed have Horses out of other Countries as well as *Egypt*, but not so easily, nor so good: which made *Solomon* send thither, and *Pharaoh* set a great Price upon them; because he knew their Value, and that they could not furnish themselves so easily with them elsewhere, 1 Kings x. 28, 29.

Forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that Way:] Or the first Words may be render'd, Forasmuch as the LORD saith unto you, &c. as he did now by him, that they should not maintain Traffick with the *Egyptians*, at least while they continued Idolaters. We read, indeed, that many *Jews* went thither, and *Urijah* the Prophet fled thither, *Jerem.* xxvi. 21. of which the *Jews* give this Account: First, Some say this was but a temporary Constitution, which was not to last always. Secondly, They distinguish about the Way of returning thither; conceiving that they might not go thither out of the Land of *Israel*, but they might out of another Country whither they were driven. *Maimonides* thinks they might go thither as Merchants, but not fix their Dwelling there. But the true Meaning is, that they might not voluntarily go thither upon any Account, at least while they remained, as I said, so corrupted in their Religion and Manners, as they were at this present: for there is an expresse Law, *Levit.* xviii. 3. According to the Works of the *Egyptians* ye shall not do. See *Schickardus*, in the fore-named Place, p. 78. Whence those Words of the Prophet *Isaiab*, where, when he saith the Land of *Israel* was full of Horses, he adds, their Land also is full of Idols, *Isaiab* ii. 7, 8. For by multiplying the one, they multiplied the other. And therefore, tho' *David* did reserve some Chariots and Horse-men, which he took in his Conquests, for his own Use, yet no great Number, 2 Sam. viii. 4. But still great Men rode upon Mules (2 Sam. xviii. 9. 1 Kings i. 33, 38, 41.) as they

had done in the Days of the Judges, v. 10. x. 4. xii. 14.

Ver. 17. Neither shall he multiply Wives to himself,] This is not a Prohibition to take more Wives than one, but not to have an excessive Number, after the Manner of the Eastern Kings, whom *Solomon* seems to have imitated: I see no Ground for what the *Jews* say, that he might have Eighteen: see *Schickard*, in the Book above-named, cap. 3. Theor. 9. *Selden's Uxor. Hebr.* lib. i. cap. 8. *Buxtorf. de Sponsal. Pars* i. sect. 40. For the Proof which R. *Solomon* and *Bechin* give of it, is very weak; which is, That *David* having already six Wives, (2 Sam. v. 13.) the Prophet tells him, if he had not offended God, he would moreover have given him such and such Things, i. e. say they, twice as many Wives, 2 Sam. xii. 8. Much less is there any Ground for what they say, That if he took more than his Number, he was to be scourged by the Authority of the Sanhedrim, as he was, they pretend, for the Breach of any of these Precepts here mentioned: see *Selden*, lib. ii. de Synedr. cap. 9. n. 5. Which *Grotius* indeed endeavours to soften, by affirming, that these Lashes were no Disgrace to him, because he received them voluntarily, in Token of his Repentance; and therefore was not scourged by the common Executioner, but by such a Person as he himself chose to give this Correction; and he received also such a Number of Stripes as he himself pleased, and no more, lib. i. de Jure Belli & Pacis, cap. 3. sect. 20. But this is directly against *Maimonides*, who saith, in downright Words, that the Sanhedrim appointed this Chastisement; as *Selden* observes in another Place, lib. iii. de Synedr. cap. 9. n. 5. And there is no Example in the whole Book of God of any such Jurisdiction which the Sanhedrim had over their Kings; but all this may well be look'd upon as a mere Invention of the Jewish Doctors, to magnify the Power of their great Council.

That his Heart turn not away;] From all serious Business and Employment, whilst he was carefing and studying to please a Multitude of Women: some understand it, lest they turned their Heart away from God, and the Duties of Piety, of which there was great Danger, if he married Worshipers of strange Gods, as *Solomon* did. Otherwise, I should think it might be interpreted, of turning his Thoughts from minding his People, and their Good and Welfare; which must needs suffer much, when they were burdened with a great Company of Wives, who were to be richly maintained and provided for.

Neither shall he greatly multiply to himself Silver and Gold.] No more, saith the Sanhedrim (cap. 2.) than would pay Stipends to his Servants, &c. Others of them scan the Words more nicely, and observe, That, first, he is forbidden to multiply Gold and Silver greatly, that is, to content himself with moderate Riches, and not set himself to heap up Treasure, which could not be done commonly without great Oppression of his Subjects. And, secondly, he is forbidden to multiply them to himself: but for the publick Benefit he might lay

up Money in the Treasury at the Temple, tho' in his own Coffers, for his private Interest, he might not: see *Schickard* in his *Mischpat Hammelech*, cap. 3. Theorem 11. where he produces their Answer to this Question, How should the King be able to manage a War, or do any other great Thing, if he did not furnish himself with good Store of Gold and Silver? He might, say they, fill the publick Exchequer, tho' not his own private Bags: And that for two Reasons; First, Lest he should wax proud and haughty, when his Purse swelled: And Secondly, Lest he should be tempted to squeeze his Subjects, and exact more from them than they were able to bear; as *Rehoboam* seems to have done, whose Treasurer the People stoned, 1 Kings xii. 18.

Ver. 18. *And it shall be, when he sitteth upon the Throne of his Kingdom, that he shall write him a Copy of this Law in a Book,*] Not only of this Book of *Deuteronomy*, but of the whole Law, and that with his own Hand, as a Means to fix it more in his Mind: inasmuch that, tho' a Copy was left him by his Father, he was notwithstanding to transcribe one himself, as the *Jews* say, in the *Gemara Sanhedrim*, cap. 2. sect. 13. All this is very agreeable to these Words; but whether he was bound, if he had not written a Copy before he was King, (as every private *Israelite*, they say, was bound to do) to write two when he sat on the Throne, may be doubted; for it cannot, without Violence, be drawn from these Words; and their Authority is not sufficient to warrant it: they give, indeed, a plausible Reason for it, that the one he was to carry about with him whithersoever he went, and to read in the other at home: but why one Copy might not serve for both these Purposes, I do not see.

Out of that which is before the Priests the Levites.] He was not to write one Word of it out of his Memory merely, or any private Man's Copy, but out of the Book which was in the Sanctuary, where the Original and uncorrupted Copy was in the Custody of God's Ministers. There are a great many Rules the *Jews* give, about the right Writing of this Copy, which may be seen in *Guil. Schickardi Mischpat Hammelech*, cap. 2. Theorem 5.

Ver. 19. *And it shall be with him,*] Where-soever he was, either in the Camp, or at Home, or in any other Place, provided it was pure, and free from Filth, as the *Jews* limit it: see there, *Theor.* 6.

And he shall read therein all the Days of his Life,] Diligently study it, not spending his Time, as *Maimonides* glosses, in drinking and making merry, but in learning the Law of God. See there, p. 53. From the Neglect of this Precept, their Kings became so ignorant of the Laws of God, and of their Obligation to observe them, that in the Days of the good King *Josiah*, he was strangely started at what he heard read out of this Book of the Law, when it was found in the Temple, where it had long lain without any Knowledge of it.

That he may learn to fear the LORD his God;] Be preserved in the true Religion.

To keep all the Words of this Law, and these Statutes, to do them;] Be acquainted with his

whole Duty, and perform it constantly: see *Josh.* i. 8.

Ver. 20. *That his Heart be not lifted up above his Brethren,*] Not imagining himself to be above all Laws, nor slighting his Subjects, as unworthy of his Notice, but taking a due Care to promote their Happiness: "For as the Scripture, saith *Maimonides*, provided the King should have great Honour done him, obliging all to reverence him, so it commands him to be lowly in Heart, and not to carry himself insolently: Let him be gracious, and full of Clemency to Little and Great; so shall he go out, and come in, with the Love and good Wishes of them all." Unto which *Nachmanides* adds this pious Reflection, *If the Scripture deters Kings from Pride and Haughtiness of Heart; how unbecoming is it in other Men, who are far inferior to them?* &c.

And that he turn not aside from the Commandment to the Right-hand, or to the Left;] Neither by changing the Laws, on Pretence of making better; nor by abrogating them, on Pretence of their Inconveniency: but where the Divine Law was not clear, or where nothing was there defined, he might by his Authority make new Constitutions, as *David* and *Solomon* did, as well in sacred, as in civil Matters.

To the end that he may prolong his Days in his Kingdom; he, and his Children, in the midst of Israel.] This shews that God intended to establish a successive Right in that Family to which he chose to give the Kingdom, if they continued in a constant Observation of his Laws. And, indeed, there is no Way to establish and perpetuate a Family in the Throne, like the due Observation of Law, tho' they be but human, not divine Laws: for, as *Aristotle* truly said, *He that commands the Law shall govern all*, (i. e. all Things be ordered according to Law) *δοκεῖ καλεῖσθαι ἀρχεῖν ὃ θεὸν καὶ τὰς νόμους*, seems to command that God should rule, and the Laws: but he that bids a Man to rule without Laws, (according to his own Will) *ἀνεσιθῆναι δυνάμει*, sets up a Beast to govern. And above all Things, he ought to endeavour to win the Love of his Subjects, by Humility and Clemency; as the same *Aristotle* taught *Alexander*, if we may believe *R. Jedaja*, in his Book called *Mibchar Happeninim*, where he reports a Letter of his to that great Prince, advising him to gain the Affection of his People by a gentle Government, which is far better than to rule tyrannically by Force and Violence: *For to what Purpose is it to have Possession of their Bodies, when the true Possession is to be Master of their Hearts? Get Possession of their Hearts by Clemency, and that will draw their Bodies along with them.*

C H A P. XVIII.

Verse 1. **T**HE Priests the Levites, and all the Tribe of Levi.] Or, even the whole Tribe of Levi: see xvii. 9.

Shall have no Part nor Inheritance with Israel;] As had been said *Numb.* xviii. 20. and here in this Book, x. 7. Which made it the more necessary, *Moses* should remind the People of that Maintenance God had appointed for them; which

which unless it was duly given them, Religion could not be supported; and consequently the Government (of which he had been speaking) would be quite confounded.

They shall eat the Offerings of the LORD, made by Fire,] Not the *Burnt-offerings*, which were wholly GOD's; but all other Offerings, of which a Share was appointed for the Priests the Sons of *Aaron*, *Numb. xviii. 9, 10, 11, 18, 19.*

And his Inheritance.] That is, the Inheritance of the LORD, of whom he spoke before, who had reserved certain Oblations to himself, and bestowed them upon the Priests: they are mentioned *Numb. xviii. 8, 9. and ver. 12, 13, 14, 15.* where he first speaks of the First-fruits, and the First-born, which were all brought unto the LORD, and by him given to them. In like Manner, all the Tithes of the Land are said to be an *Heave-offering unto the LORD, ver. 24.* where he saith, *[I have given them to the Levites to inherit.]* So these two, *The Offerings of the LORD made by Fire, and his Inheritance,* comprehend all that belonged to his Ministers, whether Priests or Levites.

Ver. 2. Therefore shall they have no Inheritance among their Brethren; the LORD is their Inheritance, as he hath said unto them.] The LORD had given them that Part and Portion of the Offerings, which were peculiarly his own; and therefore is said to be their Inheritance, because they enjoyed his Inheritance, as these holy Things are called in the foregoing Words: see *Numb. xviii. 20, 24. and Josh. xiii. 14, 33.*

Ver. 3. And this shall be the Priests Due from the People,] Besides those Things that GOD gave them, which peculiarly belonged to him.

From them that offer a Sacrifice,] Of *Peace-offerings*, which are sometimes called simply a *Sacrifice*, (*Levit. xvii. 5, 8. Numb. xv. 3.*) in which the People had a considerable Interest.

Whether it be Ox, or Sheep:] Under Sheep are comprehended Goats also, as I have observed. See *Levit. iii.*

And they shall give unto the Priest the Shoulder,] Together with the Breast; as we read *Levit. vii. 32, 33, 34.*

And the two Cheeks, and the Maw.] These were not given to the Priests before, but were now added to their Portion, being accounted the best Part of the Beasts; for as the Cheeks were the best Part of the Head, and the Shoulder and Breast the best of the other Members of the Body, so the Maw was the principal Part of the Entrails, as *Maimonides* observes, *P. iii. More Nevachim, cap. 39.*

By the *Maw* is meant the Stomach; and in Beasts that chew the Cud, who have four Stomachs, that which is called by the *Greeks* *ivuscev*, viz. the lowest of them, which had this Name, because the Digestion which is begun in the other, is here perfected and completed: and it appears that this Part of the Entrails was accounted by the Antients a great Dainty, as *Bochartus* proves out of *Aristophanes*, in his *Hierozoicon*, *P. i. lib. ii. cap. 45. p. 505.*

Ver. 4. The First-fruit also of thy Corn, of thy Wine, and of thy Oil,] See *Numb. xviii. 12.* To which it may be useful to add this out of

Maimonides, (who hath distinctly represented the Order wherein all Oblations were made) That after the Fruit of the Earth were gathered, every Man was bound to bring a *fiftieth Part* of them, as a First-fruit to the Priests, which was called *Trumah gedolah*, the great Oblation, of which *Moses* speaks in this Place: and next of all, he separated a *tenth Part* of the Whole from the rest, which was *Maasher Rishon*, the first Tithe, and given to the Levites, *Numb. xviii. 24.* Then out of what remained, another *tenth Part* was taken, called *Maasher Sheni*, the second Tithe, which was every third Year given to the Poor, and in the two intermediate Years, spent in Feasting at the House of GOD, *Deut. xiv. 28.* So that, for Instance, if a Man had pressed out an hundred and two Logs of Oil, he sent two of them as First-fruits to the Priest, and then ten more, as Tithe to the Levites, and deducted nine Parts more out of the Residue for the Poor; by which it appears, that One and twenty Parts of an Hundred and two, that is, a fifth Part of the Whole, was separated for pious and charitable Uses: see *Schickard*, in his *Jus Regium, cap. 4. Theorem 15.*

And the First of the Fleece of thy Sheep shalt thou give him:] This is comprehended under First-fruits, but never particularly mentioned before now: And tho' the Quantity is not mentioned, yet the *Jews* have adventured to determine, that less than one Fleece in sixty was not accepted. For so they say of all other First-fruits, that a *sixtieth Part* of the Whole was the least that any Man gave; and he was accounted a covetous Man, if he gave no more; they that were indifferently good, giving a *fiftieth Part*, and liberal Persons the *fortieth*. By this Means the Priests were provided with Cloaths, as by other Offerings with Food. And the Wool also, as they call it, of Goats (which were shorn in these Countries) is comprehended under the Fleece of Sheep.

Ver. 5. For the LORD thy GOD hath chosen him out of all thy Tribes, to stand to minister in the Name of the LORD,] This was the Office of a Priest, to offer Sacrifices unto GOD, and to bless the People in his Name.

Him and his Sons for ever.] The Family of *Aaron*, of which he is principally speaking; who, when they were few in Number, all minister'd unto GOD; but afterward they took their Courses of Attendance. And, as the *Jews* say, there were eight Courses before *Moses* died; four of the Family of *Eleazar*, and as many of *Ithamar's*, which in *David's* Time were enlarged into four and twenty Courses; see *Selden, lib. i. de Succession. in Pontificat. cap. 1.*

Ver. 6. And if a Levite] By a Levite he seems here to mean a Priest: see *ver. 1.* for they only could minister unto GOD, and the Levites ministred unto them.

Come from any of thy Gates out of all Israel,] From any City, in any Tribe of *Israel*.

Where he sojourned,] i. e. Leave the Country where he hath been wont to live.

And come with all the Desire of his Mind, unto the Place which the LORD shall choose;] With a sincere Affection to devote himself to the perpetual Service of GOD at the Sanctuary; so that, instead of coming in his Course, he would always

always wait there, and never stir from that Place.

Ver. 7. *Then he shall minister in the Name of the LORD his God.*] Attend continually at the Altar, to do all the Service of the Sanctuary. The LXX translate it, *He shall minister to the Name of the LORD, i. e. to the divine Majesty, who dwells there.*

As all his Brethren the Levites do,] As all those do who live at that Place.

Which stand there before the LORD] To minister unto him : this was the Case of *Samuel*.

Ver. 8. *They shall have like Portions to eat,]* This shews that he is speaking of the Priests ; for the *Levites* did not eat of the holy Things offered at the Altar : and the Meaning is, That the rest of the Priests who waited there, should allow him the same Portion which they themselves had in the Sacrifices.

Beside that which cometh of the Sale of his Patrimony.] Which was to remain proper to himself, and not be divided with other Priests at *Jerusalem*, (suppose) where he minister'd. The *Hebrew* Words are something obscure, being *beside his Sales* by, or *unto the Fathers*, that is, such Possessions as their Fathers purchased, and left to them : for tho' the Priests had no Share in the Land of *Canaan* given them at the Division of it, yet they might purchase Houses, and Goods, and Cattle ; and sometimes they purchased Fields, as we read *Abiathar* had Fields of his own at *Anatboth*, 1 *Kings* ii. 26. and the Prophet *Jeremiah*, who was a Priest also, purchased a Field of his Uncle's Son in his own Town, *Jer.* xxxii. 7, 8, &c.

But the *Jews* make a quite different Construction of these three Verses, which they understand in this Manner, That if any *Levite* (i. e. Priest, for they only ministered before God) came up out of the City where he commonly resided, out of pure Devotion to attend at the three solemn Feasts, which were held at the Place where the Sanctuary was, (where they were bound to wait, only when their Course came, but at these Feasts might all come and minister in the Sanctuary) his Brethren, whose Week it was then to attend, should both admit him to minister before God with them, and also give him an equal Portion with themselves in the extraordinary Sacrifices which were then offered at those Festivals, except only those which were peculiarly assigned to them whose Week of waiting at the Altar it then was ; who, by the Ordinance of God, delivered to *Moses* and *Aaron*, (who, they suppose, are here called *the Fathers*) were to have the Right-shoulder of the *Peace-offerings* : see *Levit.* vii. 33. where it is said, *He among the Sons of Aaron that offereth the Peace-offerings, and the Fat, shall have the Right-shoulder for his Part* ; in which none other was to participate. But why this should be called *the Sales*, I do not understand, unless we interpret it, as *Fosterus* doth, *Venditiones*, i. e. *res venditas à patribus*, things sold by the Fathers, that is, appropriated by them, (to the particular Priest that offered the Sacrifice) as Things sold are to those that buy them.

Ver. 9. *When thou art come into the Land which the LORD thy God giveth thee,]* The Land of *Canaan*, which the LORD was about

to bestow upon them, according to his Promise.

Thou shalt not learn to do after the Abominations of those Nations.] Now he returns to warn them again not to fall into the Idolatry and the Superstitions of the Country, whither they were going : see *Levit.* xviii. 3.

Ver. 10. *There shall not be found among you]* So as to be tolerated.

Any one that maketh his Son or his Daughter to pass through the Fire,] This was the most abominable Idolatry practised in that Country whither they were going, who consecrated their Children in this Manner to *Moloch*, or the Sun, of which I have said sufficient, *Levit.* xviii. 21. Therefore I shall only add here, that this wicked Custom seems to have flowed from this Country of the *Phœnicians* and *Tyrians* unto the *Carthaginians* ; who were guilty of the Impiety of sacrificing their Children, as they did also here unto *Moloch*, *Levit.* xx. 2, 3. which spread itself, in a Manner, over all the World, as many have shewn ; particularly *Joh. Geusius*, in his Treatise *de Victimis Humanis*, Pars i. cap. 11. and it was found among the *Americans*, when that New-World was discovered : see also P. ii. cap. 5.

Or that useth Divination,] Of which there were many sorts ; and one was, by raking into the Bowels of their Sacrifices, particularly of human Sacrifices ; by the Observation of which they pretended to foretel Things, as many Authors testify. Yea, they offered little Children, on purpose that thereby they might make their Auguries, as the same *Geusius* hath observed in that Book, cap. 21. Unto which, perhaps, there is a peculiar Respect in this Place ; for I find most of the Things, here mentioned, joined in other Places with *making their Children pass through the Fire*, particularly 2 *Kings* xxi. 6. 2 *Chron.* xxxiii. 6. And the Prophet *Ezekiel* seems to intimate, that hereby they divined, when he charges the *Israelites* with this Crime, xx. 26, 31. For he adds, *Shall I be inquired of by you, O House of Israel, who have inquired, that is, by making your Children pass through the Fire ?*

But it must be confessed, that the *Hebrew* Words *Kosem kosemim* (which we translate *useth Divination*) are by many thought to have a peculiar Respect unto such as used to divine by casting or drawing of Lots. And the Word, as our learned Dr. *Castell* observes, is so used in the *Arabian* Language for *Distribution of Lots*. Which sort of Divination was much in Use among the *Greeks* and *Romans* ; and had been so, it is very likely, in more antient Times among the Eastern Nations : for nothing is more known than the *Sortes Prænestinæ*, and *Patavinæ* among the *Romans* ; and the *Dodonææ*, and *Dindymenæ*, and many others, among the *Greeks*, particularly that at *Bura* in *Achaia*, where there was a Cave in which was the Image of *Hercules* ; before which, they who resorted thither to inquire Directions in any Case, or the Success of any Affair, used to fall down, and say their Prayers, and after that to throw four Dice upon the Table, and by the Letters or Marks upon which they fell, the Divination was made ; as *Pausanias* describes it in his *Achaica*.

Achaica. In other Places they used them in a different Manner, and the antient *Arabians* divined by Arrows, as our famous Dr. *Pocock* hath shewn in his Notes upon *Gregor. Abulfarajus* his Book, concerning the *Original and Manners of the Arabians*, p. 327, 328, &c. Where he describes the Manner of it, and shews that it was performed before some Idol, and therefore was strictly forbidden by *Mahomet* in his *Alcoran*, as a diabolical Invention. In which he seems to have imitated *Moses*, who may be thought here to forbid such kind of Divination; which was in Use among the Eastern People in the Days of the Prophet *Ezekiel*, xxi. 21. where we find the same Word *Kosem*, which that Learned Author thinks is illustrated by that *Arabian* Custom.

It is to be noted also, that they used to divine by a dead Man's Skull, as our Dr. *Windet* hath observed out of the *Sanhedrim*, cap. 7. and *Maimonides*. Which Custom the *Greeks* likewise followed; for *Palladius* relates how *Macarius* inquired *πῶς καὶ ἐνὲν κεφαλῇ*, at a dry Skull, &c. See *Windet*, in his Book *de Vitæ functorum statu*, sect. 1.

Several sorts of such kind of Persons there were among the *Edomites*, *Moabites*, and other Nations near *Judea*, who in the Days of *Jeremiah* deceived the People with their Divinations, Prophecies, Dreams, Inchantments, and Sorceries, as we learn from *Jerem.* xxvii. 3, 9.

Or an Observer of Times, or an Enchanter,] Of these I have said enough upon *Levit.* xx. 26.

Or a Witch,] This Word signifies worse than any of the former, viz. one that doth Mischief unto Men or Beasts by evil Arts: concerning which see upon *Exod.* xxii. 18. Unto which I shall here add, That the *Jewish* Nation have been extremely addicted to Witchcraft, and some of their famous *Rabbins* have been suspected of it: see *J. Wagenfeil* upon *Sota*, p. 529.

Ver. 11. Or a Charmer,] There are various Conjectures about the Meaning of the *Hebrew* Words *Chober chaber*; which importing something of Society, or Conjunction, some translate Fortune-teller, who by the Conjunction of the Planets pretends to predict future Things; others, one that hath Society with Evil Spirits, which is mentioned afterwards in another Word. *Job Ludolphus* seems to me to have given the plainest Account of the Words, which he translates *congregans congregationem*, gathering together a Company. For it was an antient Way of Inchantment, to bring various Kinds of Beasts into one Place, which the *Rabbins* distinguish into the *Great Congregation*, and the *Little Congregation*: the *Great* was, when they assembled together a great Company of the larger sort of Beasts; and the *Less*, when they gathered together as great a Company of the smaller, such as Serpents, Scorpions, and the like: but we cannot be certain of this; tho' *Telezius* tell us, it is in Use at this Day in the Eastern Countries. For so he describes the Election of the King of *Gingir*, that he stood compassed about with *Lions*, *Tygers*, *Leopards*, and *Dragons*, which by Magical Arts were gathered together as his Guard and Courtiers: see *Ludolphi Comment. in Histor. Æthiop.* cap. 16. Numb. 116.

But the common Interpretation which the *Jews* give of *Chober chaber*, is, that he is one who uses strange Words, which have no Signification; but he pretends are powerful to charm a Serpent, (for instance) that it shall not sting, or to preserve from any other Harm. So *Maimonides*, in *Avoda Zara*, cap. 11. And to this sort of Superstition the World was so addicted, that this Precept of *Moses* could not bring the *Jews* quite off from it; but when they threw away other Charms, they used the Words of Scripture instead of them; pretending, for instance, to cure Wounds by reading that Verse in the Law, *Exod.* xv. 26. *I will put none of these Diseases upon thee*, &c. So we find they themselves acknowledge in *Sanhedrim*, cap. 2. sect. 1. And *Maimonides* saith, in the forenamed Treatise, this is forbidden by *Moses* in this Place, as much as any other kind of Charm; for the Words of the Law are turned hereby to another Use than God intended in them; which was not for Healing the Body, but for Curing the Soul. And I see no Reason why it should not be thought as great a Crime to use the *Schem Hamphorash* (as they call the Name *Jehovah*) to such Purposes; and yet the *Jews* are so stupid as to imagine *Moses* wrought all his Miracles by the Virtue of it. *Maimonides*, indeed, was so sober as to reject this common Conceit, condemning those who think there was a Power in the very Letters and Pronunciation of the Word, lib. i. *More Nevochim*, cap. 62.

Or a Consulter with Familiar Spirits, or a Wizard,] Of these two see what I have noted *Levit.* xix. 31. and *Levit.* xx. 6.

Or a Necromancer:] In the *Hebrew*, one that seeks to, or inquires of the Dead. It is not easy to tell wherein this differs from one that had a Familiar Spirit, as we translate it. For the Woman whom *Saul* consulted, who had a Spirit, called *Oboth*, inquired also after this Manner; their Spirit, it seems, reaching such Persons to call for the Dead to appear to them: but some, perhaps, had not such a Spirit, who notwithstanding consulted the Dead, by going to their Graves in the Night, and there lying down, and muttering certain Words with a low Voice, that they might have Communion with them by Dreams, or by their Appearing to them: unto which the Prophet *Isaiab* is thought to allude, viii. 19. xxix. 4. *Maimonides*, in *Avoda Zara*, cap. 11. sect. 15. thus describes a Necromancer: He is one, who having afflicted himself with Fasting, goes to the burying Place, and there lies down, and falls asleep; and then the Dead appear to him, and tell him what he desires. Such are they also, who put on a certain kind of Garment, speak some uncouth Words, and make a Fume, and then lie down alone, that the Dead, whom they desire, may come to them, and discourse with them in their Sleep. To the same Purpose *Aben Ezra*. To this the Gentiles were very prone; and it was thought so high an Attainment to come to this Knowledge, that *Julian* the Apostate, who was ambitious to be acquainted with all the Heathen Mysteries, secretly practised this *νεκρομαντεία*, in the most retired Part of his Palace, cutting up the Bodies of Virgins and Boys, to bring up the Dead to him; which was far more impious than

than what the *Talmudists* say, (in the Title *Beracoth*) that such kind of People were wont to burn the Secundine of a Black Cat, when she had her first Kittens, and beating it very small, put some of the Powder upon their Eye, whereupon *Demons* appeared to them: see *Greg. Nazianz.* in his *Invectives* against *Julian*, p. 91. and *St. Chrysostom* in his *Oration* upon *St. Babylon*. I shall only add, that this was not only privately practised among the Gentiles, but there were also publick Places to which Men resorted to consult the Dead, particularly at *Thebes*, near to the River *Acheron*, where *Herodotus*, lib. v. mentions a *Nekromanteion*; and *Plutarch* (to name no more) mentions another at *Heraclea*, which *Pausanias*, in his *Distress*, went to consult, as he relates in the *Life of Cimon*.

Ver. 12. *For all that do these Things are an Abomination unto the LORD;*] Because they were invented by idolatrous People, if not by the Suggestions of evil Spirits.

And because of these Abominations the LORD thy God doth drive them out from before thee.] Expelled the *Amorites*, and other wicked Inhabitants of the Country, where they practised these Abominations; which, no doubt, had some relation to Idolatry, and therefore were forbidden to the *Israelites*.

Ver. 13. *Thou shalt be perfect with the LORD thy God.*] This shews there was something of idolatrous Worship in all the forenamed Practices; which if they followed, it was, in some Degree, to forsake the LORD, on whom they were wholly to depend, and seek to him alone in the Ways which he had prescribed in his Laws. For this was to be perfect with the LORD; to have nothing to do with any other God, nor with the Rites and Ceremonies that were used in their Worship: and therefore the LXX translate this Word sometimes by *ἀπλόω*, (*Job* xxii. 3.) as well as by *τελεόω* for then they were perfect with God, when they kept his Worship simple and pure, without the Mixture of any foreign Religion: which the whole Context shews to be the Sense; both in the Words foregoing and following.

Ver. 14. *For these Nations which thou shalt possess, hearkened unto Observers of Times, and unto Diviners;*] The antient Heathen, as *Strabo* tells us lib. 6. had these Diviners in such Esteem, *ὡς καὶ βασιλείας ἀξιοῦσι*, that they thought them worthy of the highest Authority. But God would not have his People so much as to consult such Persons: for it appears by these Words, that not only they who were Diviners, (for instance) but they who hearkened to them, were odious to God. For that even the Art of *Divination* depended upon some idolatrous Opinions and Practices, appears evidently, even from the most refined Account we have of it in antient Authors: For instance, *Ammianus Marcellinus*, who, to acquit his Master *Julian* from the Suspicion of Sorcery, which some said he used, to get the Foreknowledge of Things future, makes it a principal Point of Wisdom, not unworthy such a Prince, who was a professed Lover of all Sciences, to offer placatory Sacrifices to draw in the Spirit of all the Elements, to endue him with a Spirit of *Divination*: for so his Words are in the Beginning of

his One and twentieth Book: *The Spirit of all the Elements, being all way and every way invigorated with the fore-perceiving Motion of the everlasting* (i. e. the heavenly) *Bodies, make us Partakers of the Gifts of Divining: and the substantial Powers, ritu diverso placatae, being rendered favourable by respective Rites,* (i. e. such as were proper and suitable to each of them) *convey Predictions to Mortality, as from so many perpetual Springs or Fountains, over which* (substantial Powers) *the Goddess Themis is said to preside, &c.* Which shews that *Julian*, who called *Jupiter* the most high God, the King of all, yet courted other inferior Powers, by such Rites as he imagined would win their Favour: which was rank Idolatry.

But as for thee, the LORD thy God hath not suffered thee so to do.] But absolutely forbade it, *Levit.* xix. 31. xx. 6. where he warns them to have nothing to do with some of the Persons here mentioned; and not only instructed them in the Way to live happily, but established an Oracle among them to be consulted on all weighty Occasions, and governed them by Men, whom he had endued with his Spirit, *Numb.* xi. 16, 17, 25. Therefore, if any *Israelite* practised any of the Things here forbidden, tho' he did not worship any Idol, he was scourged by the Sentence of the Court of Judgment: see *Selden*, lib. de *Jure Nat. & Gent.* cap. 7.

Ver. 15. *The LORD thy God will raise up unto thee a Prophet*] Since the *Jews*, as all other Nations, were extremely desirous to know Things to come, *Moses* reveals unto them from God, a Thing future, of the highest Importance, viz. the Coming of *CHRIST*, and the Greatness of his Authority; and in After-times God revealed to them, by Degrees, the Time of his Birth, his Death, Resurrection, &c. The *Jews* indeed commonly take these Words to be a Promise of a constant Succession of Prophets, that should be among them, to preserve them from going to such Diviners as were famous among their Heathen Neighbours; and thus many Christian Interpreters make out the Connection of these Words with the foregoing. But tho' this may be allowed to be intimated, and this Promise be acknowledged to be partly verified in those Prophets which God raised up from Age to Age after *Moses*, for further Knowledge of his Will, (as the Promise of a Saviour was in Part verified in those Judges and Kings by whom God delivered his People from their Enemies) yet it is very evident, that he speaks of a single Prophet more eminent than all the rest; and that these Words, in their most literal Sense, cannot belong to any other Person, but the *MESSIAH*. So that, albeit the Continuance of Prophets among this People, was a Means to prevent all Occasions of consulting Sorcerers, or Witches; yet the chief Ground upon which *Moses* dissuades them from such Practices, according to the literal Connection of these Words with the foregoing, [*the LORD thy God hath not suffered thee to do so*] i. e. to hearken unto Observers of Times and Diviners, was the Consideration of their late mighty Deliverance by *Moses*; the Excellency of their present Law, which God had given them for their Direction; and their Expectation of a greater Law-giver in future

future Times, when the first Covenant should wax old, and Prophecy itself for a long Time fail, as it did before the Coming of this great Prophet; the LORD CHRIST. To this Purpose Dr. Jackson, in his *Third Book* upon the Creed, cap. 21. Paragr. 19.

From the midst of thee, of thy Brethren,] It was a great Honour to them to have such a Prophet, as is here spoken of, arise out of their Nation: but as he was after a peculiar sort raised up by JEHOVAH, not merely by the external Assistances or Impulsion of his Spirit, (to use the Words of the same excellent Person, Paragr. 9.) but by intrinsic Assumption into the Unity of his Person; so likewise he was raised up in a strict and proper Sense from the midst of them, being, as it were, extracted out of a pure Virgin, as the first Woman was out of the Man, by the Almighty's own immediate Hand.

Like unto me ;] This shews he speaks of a single Prophet, and not of a constant Succession of Prophets, there being none of them like to Moses, whom GOD himself distinguished from them all, Numb. xii. 6, 7, 8. And accordingly that divine Writer, who added those Verses which are at the End of this Book, (concerning the Death of Moses) testifies that there never rose in Israel a Prophet like to Moses: see Deut. xxxiv. 10. It is commonly thought to be done by Ezra, who hath effectually confuted all the Conceits of R. Bechai, Aben-Ezra, Abarbinel, and other Jewish Doctors, who take either Joshua or Jeremiah to have been this Prophet. If Joshua, as some fancy, added these Words, then he excluded himself from being the Person; nor did Joshua act as a Prophet, but as a Judge or Governor: and Jeremiah is acknowledged by Abarbinel himself to be inferior to Isaiah: for tho' in his Preface to his Commentary upon Jeremiah, he mentions fourteen Things wherein he was like unto Moses, and saith he prophesied just forty Years, as Moses did; yet, in his Commentary upon the lesser Prophets, he prefers Isaiah before them all, and censures the Rudeness of Jeremiah's Language, in many Things preferring Ezekiel to him. So little do these Doctors agree in their Interpretation of this Prophecy, which can belong to none of their Prophets which succeeded Moses, (who were all much inferior to him) until He came, who perfectly resembled him, but was much superior to him: see ver. 18. And thus the antient Jews understood this Prophecy; for tho' Maimonides only saith, the MESSIAH should be indued with Wisdom greater than Solomon's, and should equal their Master Moses, yet those before him proceeded a great deal further; this being a common Saying among them, which Abarbinel himself remembers, in his Commentary upon the small Prophets, *He shall be exalted above Abraham, lifted up above Moses, and higher than the Angels of the Ministry.* Nor is the Cabbalistical Observation, mentioned in Baal-Hatturim, to be quite neglected; which is, that this Verse begins and ends with the Letter Nun, which is the numeral Letter for Fifty, importing that to the Prophet here promised should be opened the fifty Gates of Knowledge, forty-nine of which only were opened to Moses; and that

this Verse also consists of ten Words, to signify, that they were to obey the Prophet no less than the ten Commandments: Which Observation, it must be confessed, is weakly grounded; but contains a most illustrious Truth, and shews that they believed Moses here speaks of the Messiah.

Unto him ye shall hearken:] As they had engaged themselves to do: it will appear from the following Words.

Ver. 16. *According to all that thou desiredst of the LORD thy GOD in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the LORD, &c.]* So we read, Exod. xx. 19. where they made this Request unto Moses, saying, *Speak thou with us, and we will hear; but let not GOD speak with us, lest we die.* In which Words the whole Multitude bound themselves solemnly, to hear the Words of the LORD, being delivered not immediately from his own Mouth, but by Moses, as is more fully expressed in this Book, Deut. v. 27, 28, 29. Where GOD highly commends this good Resolution in them, as Moses here observes again in the next Verse.

Ver. 17. *And the LORD said unto me, They have well spoken that which they have spoken:]* He approved their Desire, and resolved not to speak to them any more, as he did from Mount Sinai, with a Voice out of the Fire and Cloud; but by Moses himself, while he lived, and afterward by one like to Moses, as it here follows.

Ver. 18. *I will raise them up a Prophet from among their Brethren,]* These Words seem to have been spoken to Moses by GOD, when they desired GOD would not speak to them any more immediately by himself, but by a Mediator. Then GOD was pleased to promise them a great deal more than they desired; which was to raise up another Prophet like to Moses, who should acquaint them more fully with his Mind and Will, in as familiar a Manner as Moses did, without striking any such Terror into them, as they were in at the giving of the Law, tho' the Words of this Prophet came from the Mouth of GOD himself: in which two Things the Israelites excelled all other Nations (i. e. in that they had such an excellent Law delivered by Moses, which was to be bettered by an everlasting Covenant made by this Prince of the Prophets). In respect of both, (as the same Dr. Jackson expresses it) the Name of Soothsayer, or Sorcerer, was not to be named in Israel, as they were in the Nations that knew not GOD, much less expected such a Mediator; in whom the Spirit of Life should dwell as plentifully, as Splendor doth in the Body of the Sun; from whose Fullness, ere he visibly appeared in the World, all other Prophets were illuminated: so that Moses himself, and all the Prophets that followed him, were but as Messengers sent from GOD, to solicit his People to preserve their Allegiance free from all Commerce or Compact with familiar Spirits, until the Prince of Glory came in Person to visit them, and dwell among them.

Like unto thee,] This is well explained by Eusebius, *ὡς ἦν κατὰ Μωϋσῆα νομοθέτης, a second Lawgiver, as Moses was:* for in saying not, simply, he would raise them up a Prophet, but, *like unto thee*, it must signify, saith he, that this Prophet should be a Lawgiver as well as

Moses, which none of the Prophets were, till our Saviour came. Neither *Isaiah* nor *Jeremiah* were the Makers of Laws, but only called upon them to observe the Law of *Moses*; whereas, when the LORD JESUS came, he gave Laws to all the World, and those far superior to the Laws of *Moses*, who only said, *Thou shalt not commit Adultery*; but our LORD saith, *I say unto you, Ye shall not lust*; and instead of, *Thou shalt not kill*, he saith, *Be not angry with thy Brother*, &c. Whence it was that they who heard him were astonished at his Doctrine, and said, that he spake *not as the Scribes*, who were Expounders of the Law, but *as one that had Authority*, that is, Power to ordain and enact Laws, and not only to explain those that were already written, *Lib. i. Demonstr. Evang. cap. 7. & lib. iii. cap. 2. lib. ix. p. 443, &c.* See also what *Job. Wagenfeil* hath said upon these Words, in his *Annot. in Lipman. Carm. Memoriale*, p. 548.

And will put my Words in his Mouth, and he shall speak unto them all that I shall command him.] Reveal the whole Mind and Will of GOD, *John xii. 49, 50.* For he was herein like to *Moses*, (tho' far superior to him) that he was intimately acquainted with GOD's Counsels, being in the Bosom of the Father, *John i. 18.* And confirmed all that he said to be from GOD by Miracles, and Wonders, and Signs, far more mighty than those of *Moses*, and more in Number than had been wrought by all the Prophets, from the Beginning of the World. Particularly, he fed Multitudes with a little Food, (which made the People cry out, *This is of a Truth that Prophet which should come into the World*, *John vi. 14.*) but above all this, gave them that Bread from Heaven, of which the Manna which *Moses* gave them was but a Shadow, as he took Occasion to shew the People, upon their Admiration of that miraculous Feast he had made for them, with five Barley Loaves, and two small Fishes: for he himself was that Bread of Life, who nourished Mens Souls with the Word of eternal Life, which he had in himself, as he shew'd by his Resurrection from the Dead, which he himself predicted, and thereby proved himself the greatest of all the Prophets: for tho' *Moses* foretold his own Death, yet neither he, nor any other Prophet whatsoever but our Saviour, spake of his being raised up again. In which he may be thought to be like to *Moses*, who was raised up by GOD to be a Saviour of his People out of that Ark, which without the special Providence of GOD had been his Tomb: And unto this Resurrection of CHRIST doth the Propriety of this Phrase, *from the midst of thee*, agree: for this was done, as Dr. Jackson also well observes, in the midst of *Jerusalem*, the Metropolis of *Judea*, not without express Notice given of it to the Rulers of the People; and such a Confirmation it was, that he was the Prophet they should all hear, that there could not be a greater; as all Strangers, both to their Religion and ours, must agree, and they themselves cannot deny: for *Nachmanides* (relating, in a Letter of his to the Rabbins at *Marseilles*, how there was a Man in those Days, in the Southern Countries, who pretended to be the Forerunner of the MESSIAH, unto whom great

Numbers both of *Jews* and *Arabs* resorted) tells us, that he being apprehended by the King of the Country, and asked what Miracle he shew'd to confirm his Commission, he answered boldly, *Cut off my Head, and I will come to Life again.* To which the King of the *Arabs* replied, *There is no Sign greater than this; which if it come to pass, both I and the whole World will believe thee.* Whereupon his Head was cut off, and there was an End of all his Pretences; tho' some of the *Jews* were so mad, as *Maimonides* there saith, that they still expected his Return to Life. Thus *R. Gedaliah* reports in his *Schalsholet Hakkalab*.

Ver. 19. And it shall come to pass, that whosoever will not hearken unto my Words, which he shall speak in my Name,] This is the proper Character of a Prophet, to deliver in the Name of GOD, what he received from GOD. This did *Moses*: but CHRIST most eminently, as I before observed from *John xii. 49, 50.* where he saith, *I have not spoken of myself*, but the Father which sent me; he gave me a Commandment what I should say, and what I should speak, &c. whatsoever therefore I speak, even as the Father said unto me, so I speak. Which is a perfect Commentary upon these Words of *Moses*, who here calls Christ a Prophet, not a Priest, or a King, (tho' he was to be both) because he would not have the *Jews* mistake, and expect to find in his Person the worldly Grandeur of a mighty Prince, or the high Honour and Splendor of *Aaron*; but have the greatest Regard to the heavenly Doctrine which he taught them, as he himself (he told them) was taught by the Father: For I proceeded forth, saith he, and came from GOD; neither came I of myself, but he sent me; and I do nothing of myself, but as my Father hath taught me, I speak these Things, *John viii. 28, 42.* This was the highest Honour of all, to speak GOD's Words, (ver. 47.) in the Name of GOD, ver. 42.

I conclude this with the remarkable Words of the *Midrasch* upon *Ecclesiastes*, who thus expresses the Sense of this Prophecy, *As was the first Redeemer, such shall be the last Redeemer.* Which plainly determine the Prophet here spoken of to be one single Person; and he no other but the LORD CHRIST: see *Huetius*, in his *Demonstr. Evang. Propos. 7. n. 9.*

I will require it of him.] Severely punish him, so as to destroy him from among his People, as *St. Peter* interprets it, *Acts iii. 23.* And so this Phrase is used, *Gen. ix. 5. xlii. 22.* And there was great Reason for such Severity, seeing they had so solemnly bound themselves to hearken to this Prophet, when they desired GOD not to speak any more to them by himself, but by a Mediator, which GOD then promised, as I observed ver. 18. A Mediator of a better Covenant, who should secure them from such dreadful Flames, as they then saw, if they would hearken to him, as they promised to do; otherwise, what could they expect, but a certain fearful Looking for Judgment, and fiery Indignation, to devour the Adversaries? For since he that despised *Moses's* Law, died without Mercy, under two or three Witnesses, of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God?

God, in the open Face of all the World, *Heb. x. 27, 28, 29.* which is a full Explication of these Words, *Whoever will not hearken unto my Words, which he shall speak in my Name, I will require it of him*: Or, as *Onkelos* translates it, *My Word shall require it of him*: where *Memira*, *WORD*, can signify nothing but a divine Person, distinct from him who speaks these Words, even that very Person to whom the Apostle applies them.

Ver. 20. *But the Prophet which shall presume to speak a Word in my Name, &c.*] These Words plainly suggest to us, that *Moses* intended; in the foregoing Discourse, to admonish the *Israelites* to hearken diligently to all such Prophets as *GOD* should at any Time raise up to them; tho' it be most evident, if we examine the Propriety of every Word or Clause in the whole Context, they cannot be exactly fitted unto any Prophet but *CHRIST*; unto whom the whole Discourse is as fully accommodated, as a well-made Garment to the Body that wears it. They are the Words of the same excellent Person so often mentioned, *Dr. Jackson, lib. iii. on the Creed, cap. 21. Parag. 1, 2.*

Speak a Word in my Name, which I have not commanded him to speak; or that shall speak in the Name of other Gods;] It was a manifest Sign a Man was a false Prophet, if he spake in the Name of *Baal*, or any other God but the *GOD* of *Israel*: or if he said, such a Star, by its spiritual Influence coming upon me, said, *Worship me* after this Manner, or thus call upon me, as *Maimonides* (who gives an Account of the several sorts of false Prophets) speaks, in his Preface to *Sedar Zeraim*. But how should they know a Man to be a false Prophet, when he spake to them in the Name of the *LORD*? For Men might pretend, as some did, that *GOD* had sent them, and given them a Command, when he had not. To which he answers in the next Verses.

Even that Prophet shall die.] He was to be strangled, say the *Jews*, by the Sentence of the great *Sanhedrim*: for it is a Tradition of their Rabbins, saith the *Gemara Babylonica* upon that Title, that in the Business of Prophecy there are three sorts of Persons, who are to be punished by the Judgment of Men, and three by the Sentence of Heaven. He that prophesied what he did not hear from *GOD*, (an Example of which we have in *Zedekiah, 1 Kings xxii. 11.*) or spake what was not said to him, but to another, (an Example of which they make *Hananiah, Jerem. xxviii. 11.*) or prophesies in the Name of an Idol, (suppose *Baal*) all these were to be put to Death by the Sentence of the Court of Judgment; but he that suppressed his Prophecy, (like *Jonah*) or despised the Words of a Prophet, or did not observe his own Words, were to be punished by the Hand of Heaven: see *Selden, lib. iii. de Synedr. cap. 6. n. 1.*

Ver. 21. *And if thou say in thine Heart, How shall we know the Word which the LORD hath not spoken?*] Which was but a reasonable Question, there being as great Care necessary, not to hearken to Falseness, as to be attentive unto Truth. And this relates unto such Prophets as came to them in the Name of the *LORD*: for if a Man came in the Name of

any other God, there needed no other Mark to discover him to be an Impostor.

Ver. 22. *When a Prophet speaketh in the Name of the LORD;*] Predicting some wonderful Thing to come to pass, as a Token he is sent of *GOD* to deliver what he speaks to the People.

If the Thing follow not, nor come to pass, that is the Thing which the LORD hath not spoken;] For if the *LORD* had sent him, he would have accomplished what he gave as a Sign of his Mission; which not coming to pass, he was proved to be a false Prophet, who spake out of his own Heart, and not the Word of the *LORD*: but here the *Jews* distinguished between a Prophet who predicts evil Things, as Famine, or Pestilence, &c. and one that predicts good Things, as Rain, (when there is great Need of it) and fruitful Years, &c. Tho' the Predictions of the former sort did not come to pass, he was not to be reputed presently a false Prophet, because *GOD* is very merciful, and often repented him of the Evil, as he did in the Case of *Nineveh*: but in the latter Case, if any one of the good Things he foretold did not come to pass, he was to be taken for a Deceiver; which they understand also of the very Time and Place, when and where he said the Things he predicted would be fulfilled: and here they bring in the Example of *Hananiah*, the Son of *Azur*, mentioned before, *Jer. xxviii. 11.* and see *ver. 8, 9.* of that Chapter: But this doth not give us the true Difference: for both *GOD*'s Promises and Threatnings many Times depend upon a Condition, as appears from that famous Place in the Prophet, *Jer. xviii. 7, 8, 9.* So that the good Things a Prophet foretold might not come to pass, and yet he might be a true Prophet; because the People proved unworthy of them, and *GOD* did not absolutely intend them. Therefore the true Meaning seems to be, That if a Prophet foretold such a Thing as the Power of Nature cannot produce, and gave it as a Sign *GOD* sent him, who would justify his Mission by doing that Wonder, and the Thing did not come to pass, he was to be looked upon as not a Man of *GOD*: for Example; when *Moses* threw his Rod on the Ground, and said it should become a Serpent; if it had not been turned into a Serpent, he had been convicted of Falsity: or a Prophet said Fire should come down from Heaven, and consume the Sacrifice which lay before him, which was the Case of *Elijah*; if it had not come down, he would have been no more owned for a true Prophet, than the Prophets of *Baal*. And, as *Maimonides* well observes, if a Prophet's Words were fulfilled in one or more Things, he was not to be judged a true Prophet, unless every Thing he spake in the Name of *GOD* came to pass: which he proves from those Words concerning *Samuel, 1 Sam. iii. 19, 20.* *The LORD let none of his Words fall to the Ground: and all Israel knew that Samuel was established to be a Prophet of the LORD.*

The *Jews* also made this Addition to the Rule fore-mentioned of trying Prophets, as *Mr. Selden* observes *lib. iii. de Synedr. cap. 5. n. 3.* That whatsoever Prophet had the Testimony of another undoubted Prophet, was to be taken for a true Prophet. By which Rule they might have

known the great Prophet whom God promised to them in the foregoing Verses: for *John the Baptist*, whom the whole Nation took for a Prophet, testified to them that *JESUS* was the *CHRIST*. And besides all other undoubted Marks of his being sent from God, *his rising from the Dead*, which he himself foretold, was enough to satisfy all Men of the Truth of what he said: for tho' every Prediction of what afterwards comes to pass, will not necessarily prove a Man to be a true Prophet; yet the fulfilling of a great Number of Things, (not one of which fails, as was said before of *Samuel*) especially of such a Thing as this, which was impossible to be brought to pass but by an Almighty Power, is an uncontrollable Evidence of a divine Mission.

R. *Solomon*, upon this Verse, hath a Note which is worth our Observation, tho' it be not to the Purpose of *Moses's* Words: *A Prophet, faith he, that bids thee not observe some of the Precepts, is not to be heard, unless he be known to be a Man of eminent Virtue, and upright Life, as Elijah was, who bid them build an Altar on Mount Carmel, even when the Sacrifices upon High-places were forbidden. But there was a Necessity for it, that he might restore the true Worship of God in Israel.* Which should have made them hearken to our blessed Saviour better than they did, he being so perfectly holy and pure, that he challenged any of them to charge him with Sin; especially when he only laid aside some of their vain Traditions, but conformed to all the Rites of *Moses*: so that if in Conclusion we should grant that *Moses* (in the fourteenth and sixteenth Verses, &c.) speaks of all the Prophets that should succeed him, (which it is certain he doth not principally intend) the *Jews* were impious in rejecting our Saviour, who came as a Prophet to them, and had all the Marks that a Prophet could have of his being sent from God.

But the Prophet hath spoken it presumptuously:] For it was an Act of high Presumption, and arrogant Pride, for any Man to pretend a Commission from God, when he had not sent him. Which was done two Ways, as the *Jews* interpret this, either when a Man spake in the Name of God that which was false, or when he pretended that to have been spoken to him, which was revealed by God to another, (see *Jer. xxii. 30.*) Both these were impudent Impostors, and accordingly to be treated.

Thou shalt not be afraid of him.] Have no Reverence or Regard to him, tho' he be never so confident: nor be afraid to lay hold of him, and endeavour to bring him to the *Sanhedrim*, to have their Sentence pass upon him, (as the *Jews* understand it) tho' he have never so powerful an Interest to support him, and preserve him from Punishment. Thus *Maimonides*, in the fore-named Preface to *Sedar Zeraim*, *Thou shalt not be terrified, or averted from endeavouring to have him put to Death, by his Religion, Goodness, or Knowledge, since in his proud Brags he hath spoken false Things of God.* For to be afraid of such a Person, and of his Partakers, was to distrust God, who is the Defender of those that defend the Cause of Religion.

CHAP. XIX.

HAVING sufficiently pressed upon the People the great Commandment, of loving God with all the Heart, and Soul, and Strength, and him alone, *Moses* now proceeds to remember them of other Precepts belonging to the *second Table*, (as we now speak) but not in an exact Method, nor without interspersing some ceremonial Matters: and he begins with what concerns that Commandment, *Thou shalt not kill.*

Verse 1. *WHEN the LORD thy God hath cut off the Nations, whose Land the LORD thy God giveth thee, &c.]* The very same Words we had before upon another Occasion, *xii. 29.* which are now used to signify, that they were not bound to what follows, till God had subdued the Land of *Canaan* for them, and they were settled in it; as the last Words of the Verse import, *dwellst in their Cities, and in their Houses.* Accordingly, after the Division of the Land, God puts *Joshua* in Mind of this Business, *Josh. xx. 1, 2, &c.*

Ver. 2. *Thou shalt separate three Cities for thee]* According to an Order God had given to *Moses*, *Numb. xxxv. 14, 15.* to set aside six Cities in all, for the Use here mentioned; three on this Side *Jordan*, where they now were, and three on the other Side in the Land of *Canaan*. The former Part of which Command *Moses* himself had executed, *Deut. iv. 42, &c.* and now gives them a Charge to perform the other.

In the midst of thy Land, which the LORD thy God giveth thee to possess it.] In the midst of their Land, signifies no more, but within their Land; for if they had been all three in the very Heart of the Country, it would have crossed the End and Intention of them, which was, that they should be placed so conveniently in several Parts of the Country, that Men might easily and speedily flee to them. And therefore the midst of the Land may be opposed to the Skirts of the Country, where they would have been too far distant from some Parts of it; or may denote, that they should be set in an eminent Place, upon the Top of Mountains, where they might be seen afar off. And so they all three were, it is apparent from *Josh. xx. 7.* where they are said to be in *Mount Naphtali*, *Mount Ephraim*, and the Mountain of *Judah*.

Ver. 3. *Thou shalt prepare thee a Way,]* Make a plain Road to them, and keep it in good Repair, that both in Winter and Summer, the Manslayer might without Difficulty flee thither. And for his more safe Passage, the *Hebrews* say, where there were any Turnings, or two Ways parted, they were bound to set up a Post, or Stone, whereon was engraven, in great Letters, the Word *MIKLAT*, i. e. *Refuge*, that he might not mistake his Way to the Place.

And divide the Coasts of thy Land (which the LORD thy God giveth thee to inherit) into three Parts;] The *Jews* understand it, that they were to be placed at an equal Distance, in three several Parts of the Country, that all might have

have the same Benefit by them ; and no-body have a longer Journey to go than his Neighbour for his Safety.

That every Slayer may flee thither.] Have the Convenience of preserving himself in one or other of them. It is observable, that there were as many of their Cities in the two Tribes and a Half, as there were in all the other nine Tribes and a Half ; in which there seems to be a great Inequality. I have given some Account of it from *Numb. xxxv. 14.* And the *Hebrews* fancy there was another Reason for it, because of the frequent Murders which were likely to be committed by the fierce Nature of the *Gileadites* : see the Book of *Judges, chap. x. and xi. and Hosea vi. 8.*

Ver. 4. *And this is the Case of the Slayer which shall flee thither, that he may live :]* Be preserved from the Avenger of Blood, who otherwise might kill him.

Whoso killeth his Neighbour ignorantly, whom he hated not in Time past ;] These Cities were not to be a Protection to a wilful Murderer, but to an innocent Person, who, against his Intention, was so unhappy as to kill a Man, *belidaath*, (as the Words are in the *Hebrew*) *without his Knowledge*, being free, that is, from any Design to do him the least Harm. But as for such as, out of Hatred and Malice in their Hearts, killed another, they were so far from finding Safety in these Cities, that they were to be pulled from the Altar, if they fled thither for Sanctuary, as we now speak, *Exod. xxi. 12, 14.* Or if they would not stir from thence, they might be killed there, as appears by the Case of *Joab, 1 Kings ii. 28, 30, 31.*

Ver. 5. *As when a Man goeth into the Wood with his Neighbour to hew Wood, and his Hand fetcheth a Stroke with the Ax to cut down the Tree, and the Head slippeth from the Helve, and lighteth upon his Neighbour, that he die ;]* By this all other like Cases were to be judged. That is, when a Man was about a lawful Business, if any Thing happened which he intended not, he was not accountable for it : see *Selden, lib. iv. de Jure Nat. & Gent. cap. 2.*

He shall flee into one of those Cities, and live ;] He might get to which of them he could most conveniently, and there be preserved. The *Jews*, from this Word *live*, conclude, without any other Ground for it, that a Master was bound to go along with his Scholar, who fled hither ; because, without the Doctrine of the Law, Men did not live, but were dead.

Ver. 6. *Lest the Avenger of Blood pursue the Slayer, while his Heart is hot, &c.]* With Anger, which might boil up to such a Degree, as to move him to kill the Slayer, before he had examined whether there was a just Cause.

It is evident that this *Verse* is to be connected with *Verse* the Third, (the two next *Verses* 4, 5. coming in as a Parenthesis, to shew who should be preserved in these Cities, and who not) being a Reason why the Cities of Refuge should be placed at an equal Distance in the several Parts of the Country, that the Journey might not be too long to any of them, but a Man might soon flee thither, before the Avenger of Blood could lay hold of him.

Because the Way is long, and slay him ;] If he could not have gotten thither in a short Time, he might have been in danger to lose his Life, tho' not worthy of Death. For as the Law did not punish him that killed a Manslayer, when he found him out of the Bounds of the City of Refuge, (*Numb. xxxv. 27.*) so it seems to have indemnified him, if he killed him before he got thither.

Whereas he was not worthy of Death, inasmuch as he hated him not in Time past.] Which, in his Rage, the Avenger of Blood did not consider ; and therefore was guilty before God of shedding innocent Blood, tho' the Law did not punish him for it.

Ver. 7. *Wherefore I command thee, saying, Thou shalt separate three Cities for thee.]* To prevent which Mischief, God commanded, not merely one, but three Cities, and those in several Places of the Country ; where Men might find Safety, if they made haste to flee to them.

Ver. 8. *And if the LORD thy God enlarge the Coast, (as he hath sworn unto thy Fathers) and give thee all the Land which he promised to give unto thy Fathers ;]* As far as the River *Euphrates*, *Gen. xv. 18. Exod. xxiii. 31. Deut. i. 7.*

Ver. 9. *If thou shalt keep all these Commandments to do them, which I command thee this Day, to love the LORD thy God, and to walk ever in his Ways ;]* This seems to have been the Condition, upon the Performance of which depended the Enlargement of their Border. Which is more fully expressed, *xi. 22, 23, 24.* And so the Covenant made with *Abraham* (in *Gen. xv. 18.*) is to be understood, as including in it this Condition.

Then shalt thou add three Cities more for thee beside these three ;] We do not read of any more added to these, tho' their Border was enlarged in *David's* and *Solomon's* Time ; and that as far as *Euphrates*. But those Nations which they subdued, were only made Tributaries to the Kings of *Israel*, who did not people and possess those Countries ; and consequently there was no Occasion for such Cities there ; unless the *Israelites* had been the Inhabitants of those Countries, as they were of the Land of *Canaan, ver. 1.*

Ver. 10. *That innocent Blood be not shed in thy Land, which the LORD thy God giveth thee, &c.]* As there would, if, upon Supposition of such an Enlargement of their Borders, there had been no Cities nearer to flee unto than these six ; which were sufficient only for the Land of *Canaan*, and the Land they possessed on this Side *Jordan*, where they now were.

And so Blood be upon thee.] The Guilt and Punishment of Blood, in not taking Care of the Safety of innocent Persons.

Ver. 11. *But if any Man hate his Neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these Cities ;]* When there was a manifest Design of killing another, and known Hatred, he that committed the Murder, was to receive no Benefit by his fleeing to a City of Refuge. And then a Man was judged to hate his Brother, when for three Days together he had never spoken to him, tho' they had kept one another Company ; as I observed before out of

of Mr. Selden, lib. iv. de Jure Nat. & Gent. cap. 2. p. 473.

Ver. 12. *Then the Elders of his City shall send and fetch him thence,]* Demand him of the Elders of the City to which he fled; that he might be sent to them, and tried by them, whether he was guilty of wilful Murder, or ought to have the Benefit of their Protection, being innocent of that Crime, Numb. xxxv. 12, 24. It is likely there were probable Reasons given; why he was suspected to be guilty of Murder; and therefore they desired the Matter might be examined; otherwise, if the Case was known to be like that in ver. 5. they did not make this Demand.

And deliver him into the Hand of the Avenger of Blood, that he may die.] That is, if they found him guilty of wilful Murder; otherwise, they were to deliver him out of the Hand of the Avenger of Blood, and restore him to the City of Refuge, that he might not die, Numb. xxxv. 25.

Ver. 13. *Thine Eye shall not pity him;]* Nor take any Satisfaction for the Life of a Murderer, as the Law is, Numb. xxxv. 31.

But thou shalt put away the Guilt of innocent Blood from Israel,] By putting him to Death.

That it may go well with thee.] By having no Guilt upon them; as they had, when they let this Crime go unpunished.

Ver. 14. *Thou shalt not remove thy Neighbour's Land-mark, which they of old Time have set in thine Inheritance, &c.]* The Jewish Doctors think that this hath respect to the Holy Land, (as they call it) and to the Terms or Bounds which were set by Joshua in the Division of the Country, which no Man might take away; for that made him both guilty of Theft, and also of the Breach of this Precept; and consequently he incurred a double Punishment, and was whipt twice as much as another Offender: see Selden, lib. vi. de Jure Nat. & Gent. cap. 3. in the latter End. This was a Law among the Greeks, as appears by Plato, lib. viii. de Legibus, Μη κινέτω γῆς ὅρια μηδ' εἰς, &c. νομίσας τὰ ἀνθρώπων κινεῖν ἀλλ' ὁδῶς τὸ το εἶναι, &c. Let no Man presume to remove the Bounds of Land; looking upon this, as being truly to remove Things immovable, i. e. to unsettle and overturn all Things: Numa Pompilius therefore made this Crime capital. Which makes Josephus's Explication of these Words seem more reasonable than that of the Talmudists, who extend this Precept to the Grounds of all their neighbour Nations, who were at Peace with them: ὡς πολεμῶν ἐπ' ἐξέρχοντο τὰς αἰτίας γενομένων, as being the Occasion of Wars and Insurrections, which arise from the Covetousness of Men, who would thus enlarge their Territories, lib. iv. Archeol. cap. 8. Which may be thought a Reason why Moses joins this to the foregoing Precept, about punishing Murder; and made this one of the Curses they were bound to pronounce, and consent to it, at their Entrance into the Land of Canaan, Deut. xxvii. 17.

Which they of old Time have set in thine Inheritance which thou shalt inherit, in the Land that the LORD thy God giveth thee to possess it.] This may seem to determine this Precept peculiarly to the preserving the Bounds in the Land of Canaan; and by those of old Time, they un-

derstand Joshua and the Elders, who divided the Land, and fixed every one's Lot. But it was as necessary to be observed in all other Countries, as that which was their proper Inheritance. For, as Josephus truly observes, *They that remove the Bounds of Lands, are not very far from subverting all Laws.*

Ver. 15. *One Witness shall not rise up]* They that gave their Testimony in any Cause, always stood up.

Against a Man for any Iniquity, or for any Sin, &c.] A single Witness was not to be admitted, as sufficient to convict a Man of any Offence whatsoever, whether in Civil, or in Criminal Matters. For an Inquisition into the Fact, one was enough; but not for the Condemnation of him that was accused. Yet in Pecuniary Matters, one Witness was sufficient to bring a Man to purge himself by an Oath, xvii. 6.

At the Mouth of two Witnesses, or at the Mouth of three Witnesses, shall the Matter be established.] The Accusation shall stand, or fall to the Ground.

Ver. 16. *If a false Witness rise up against any Man, to testify against him that which is wrong,]* In any Matter, whether against God, or against Man. For tho' one Witness could not condemn another; yet if it were proved he was a false Witness, it was sufficient to condemn himself.

Ver. 17. *Then both the Men between whom the Controversy is,]* That is, the Accuser and the Person accused.

Shall stand before the LORD,] They were to come, in Cases obscure, to the Supreme Court, where the Sanctuary was settled; who sat, it is likely, at the Door of the Tabernacle in Moses's Times, (see xvii. 8. 22.) and so might properly be said to try them before the LORD.

Before the Priests, and the Judges, which shall be in those Days;] This they all understand of the highest Court, which consisted partly of Priests, and partly of other great Persons, whom he calls Judges; under which Name the whole Court is comprehended in the next Verse: see xvii. 8. and Selden, lib. ii. de Synedr. cap. 8. n. 2, 3.

Ver. 18. *And the Judges]* The Court before-named; who are all (whether Priests or others) comprehended under the Name of Judges.

Shall make diligent Inquisition:] For it was not easy to prove a Man to be a false Witness; and therefore the Matter was brought before this Supreme Court.

And behold, if the Witness be a false Witness, and hath testified falsely against his Brother;] If, upon strict Examination, he was found to have given a false Evidence against his Brother, in a Matter which touched his Estate, or his Body, or his Life.

Ver. 19. *Then shall ye do unto him, as he had thought to have done unto his Brother:]* That is, saith Maimonides, if he designed to have taken away his Brother's Life, he was to lose his own; if to have him scourged, he was to be lashed himself; if to lose a Sum of Money, he was to be fined the very same Sum. More Nevochim, P. iii. cap. 41. But tho' in most Cases a false Witness was to suffer the very same kind of Punishment, which he intended to have brought upon

upon another, if his Testimony had not been disproved; yet in some it was not exactly observed. As if one falsely accused a Priest's Daughter of playing the Whore, he was not to be burnt, as she should have been, but to be strangled as an Adulterer. So *J. Coch.* observes upon the Title *Maccoth. ad cap. 1.* where the whole Business of false Testimonies is handled. But some foolish Decisions were made by the Rabbins in Opposition to the Sadducees, as he observes in his *Annot. 20. in sect. 6.*

Among the *Athenians* there was an Action lay, not only against a false Witness, but against the Person who produced him; upon whom they set a Fine, and they were made infamous. And if they were found thrice guilty of this Crime, not only they, but their Posterity, were made infamous throughout all Generations; as *Sam. Petitus* observes out of *Andocides*, and others, *lib. iv. in Leges Atticas, Tit. vii. p. 359.* It is something strange they were not more severe against such Offenders, many of their Laws being plainly borrowed from *Moses*. And among the antient *Romans*, by the Law of the *Twelve Tables*, false Witnesses were thrown down from the *Tarpeian Rock*, as *A. Gellius* tells us, *lib. xx. cap. 1.* which was altered indeed in latter Times for such Punishments as the Judges thought they merited: but he there tells *Phavorinus*, "That if the old Punishment had continued to their Days, they should not have had so many false Testimonies given, as they then saw."

So shalt thou put the Evil away from among you.] This may be understood either of the false Witness, or of his Crime: the Guilt of which was taken away by the just Punishment of it.

Ver. 20. And those which remain] The Remainder of *Israel*, who see him suffer in this kind.

Shall bear, and fear,] The End of Punishment is to deter others from such Wickedness: see *xiii. 11. xvii. 13.*

And shall henceforth commit no more any such Evil among you.] Learn to beware by other Mens Sufferings.

Ver. 21. And thine Eye shall not pity;] He speaks to the Judges, who were not, out of Compassion, to moderate the Punishment, but make it equal to the Damage he intended to another. Examples he gives of this in the Words following.

Life shall go for Life, Eye for Eye, Tooth for Tooth, Hand for Hand, Foot for Foot.] Concerning this *Lex talionis*, see *Exod. xxi. 23, 24, 25. Levit. xxiv. 19, 20.* And see *Grotius on Matt. v. 38, 40.* where he well observes, that the Party injured might forbear to require this Punishment; but the Judge, if it were required, could not deny to inflict it.

CHAP. XX.

Verse 1. **W**HEN thou goest out to Battle against thine Enemies,] Who either invaded them, (as in *Judges xi.*) or with whom they had a just Quarrel, because of Injuries done them without Satisfaction: such as that mentioned *2 Sam. x. 4, &c.*

And seeft Horses,] Which the *Israelites* wanted, (as I observed upon *xvii. 16.*) their Armies consisting of Footmen; who were taken from the Plough, or from the Sheepfolds.

And Chariots, &c.] Which carried a certain Number of Men in them; and when they were *falcati*, (as they called them) were very formidable. For they made terrible Slaughters among the Enemy, cutting down Men, as we do Grass with a Sithe or Sickle. The *Canaanites* had great Numbers of them, *Josh. xi. 4.* and *Judges iv. 3.*

Be not afraid of them;] The *Israelites* were trained up to confide in God, and not in Horses, (which their Country, as I said, did not afford, and consequently they had no Chariots) nor in Multitude of Soldiers. And we find remarkable Instances of this, particularly in *Jehosaphat* (*2 Chron. xx. 6, &c. 17.*) who followed the Example of *David*, whose Words are most memorable, *Psalms xx. 7. Some trust in Chariots, and some in Horses; but we will remember the Name of the LORD our God.* See also *Prov. xxi. 21.*

For the LORD thy God is with thee, which brought thee up out of the Land of Egypt.] That was such an Instance of his Power, as made it unreasonable to doubt of good Success, when he was present with them; as he always was, while they continued faithful Worshipers of him.

The Translation of *Onkelos* is here very remarkable; which is, *the LORD thy God, his Word is thy Help:* which plainly denotes another divine Person, the same with *JEHOVAH.*

Ver. 2. And it shall be, when ye are come nigh unto the Battle,] Are about to give or receive the Assault.

That the Priest shall approach, and speak unto the People;] The *Jews* say there was a Priest appointed for this very Purpose, whom they call *MASCHUACH MILCHAMA*, *Anointed of War*, he being set apart, as they say, to this Office by an Unction, and that with the same Oil which the King was anointed withal. His Office was to blow with the Trumpet, to make the following Speech unto the Army, when they were preparing to join Battle; and when they first went out, to exhort all new Builders, Planters, and married Men to return back; and when they were drawn up in Battalia, to exhort all that were faint-hearted to leave the Army, and go Home: see *Numb. xxxi. 6.* A great many of the *Jewish* Doctors thus explain this, particularly *Maimonides*, who may serve instead of all: see *Schickard, Jus Regium, cap. 5. Theor. 18.* and *Hottinger* in his *Histor. Eccles. Seculum xvi. Pars ii. p. 689, 690, &c.* Where he produces an excellent Discourse out of *R. Levi Barzelonita's Catechism*, to shew the Office of this *μαχημαρχεω*, *Anointed for the War*; and the Reason why he was appointed to it: for Soldiers, saith he, in the Time of War, have great Need to be heartened and confirmed in their Resolution. And because the more honourable any one is, the more willingly Men hearken to him; therefore the Law required, that he, who was to encourage others, should be a select Person himself, and a Priest; to whom they would be apt to pay a great Reverence.

Ver. 3. And shall say unto them, &c.] Going from one Battalion (as we now speak) unto another;

other; or else, ordering the Officers (mentioned *Verse 5.*) to go about, and speak every-where, what he did at the Head of the Army. And he was to speak in the Hebrew Language, and no other, as the Jews say, in *Mischna Sota, cap. 8. sect. 1.* And they have a Conceit, that the Romans learn'd both the Form of Encamping out of Moses's Law, and also to make Orations to their Soldiers, before they went to fight, as *J. Wagenfeil* observes out of *Shilte Hagibborim*; tho' it is more reasonable to think, that common Sense taught those that were Leaders of others, to encourage them to follow them.

You approach this Day unto Battle against your Enemies:] Who often appeared very formidable; by the vast Number of their Horses and Chariots; which the Israelites wanted:

Let not your Hearts faint,] So we well translate the Hebrew Word, be soft, or tender. Which, tho' it be a Quality highly commendable with respect to God, (*2 Kings xxii. 19.*) yet the contrary became them towards their and his Enemies.

Fear not, and do not tremble,] Trembling, or, as the Hebrew Word is, making haste, i.e. turning away, is the Effect of Fear.

Neither be ye terrified because of them:] Sometimes a great Dread of Danger made Men run away, and sometimes so dismayed them, that they could not stir, much less strike a Stroke.

Some of the Jewish Doctors fancy, that the four several Words here used, are opposed to so many Actions of their Enemies, whereby they hoped to strike a Terror into them. *Let not your Hearts faint*, when your Enemies brandish their Swords, and clash them one against another: *Fear not*, when you hear the Prancing of their Horses, and the terrible Rattling of their Chariots: *And do not tremble*, when they shout, as if they were sure of Victory: *Neither be ye terrified*, when you hear the Trumpet sound an Alarm to the Battle. So *Moses Kotzensis*. See *Schickard, cap. 5. Theor. 16. p. 115.* And such a Passage *Wagenfeil* observes out of *Philostatus, lib. ii. cap. 5.* upon the Gemara of *Sota, cap. 8. sect. ii. p. 876.*

Ver. 4. For the LORD your God is he that goeth with you, to fight for you against your Enemies,] Sometimes the Ark of God's Presence went before them, when they entered into Canaan, *Josh. iii. 3, 10, 11, &c.* and in the midst of them, when they compassed Jericho, *Josh. vi. 9.* So that God was properly then said to go with them, or in the midst of them, as the Vulgar Latin here translates it. And at all other Times he was present, by his Power, to aid them, especially against the People of Canaan, with whom their Battles were said to be the Wars of the LORD.

To save you.] To preserve them by the Defeat and Overthrow of their Enemies.

Ver. 5. And the Officers shall speak unto the People, saying,] This the Jews, particularly *Abarbinel*, think was spoken by the Priest before-mentioned, and then proclaimed by the Officers, called *Schoterim*, of whom I have observed enough before, *xvi. 18.* and other Places. They that would see more, may consult *J. Wagenfeil*, upon that Title, in the *Mischna* called *Sota, cap. 8. p. 854.* But by whomsoever

this was spoken, it seems most likely, to have been delivered before they drew nigh to the Battle, (see *ver. 2.*) at the first Mustering of the Army.

What Man is there that hath built a new House, and hath not dedicated it?] i. e. Hath not yet dwelt in it. For at their first Entrance to dwell in an House, they made a Feast, which being the first Meal they made there, was called *Chanach*, or *Dedication*; as the same *Wagenfeil* observes out of *Michlol Jophi*; see in *cap. 8. Sota, sect. 2. Annot. 3.* And because a Year is allowed to a Man to enjoy his Wife, before he be obliged to go to the Wars, (*xxiv. 5.*) they allow the same Time in these other Cases, for the Enjoyment of a new House, or of a Vineyard; as many have observed; particularly *Selden, lib. iii. de Synedr. cap. 13. n. 1.* and *Schickard*, in his *Jus Regium, cap. 5. Theor. 16, 17.* And they understand this, not only of a new-built House, but of a House newly come into a Man's Possession, either by Succession, Purchase, or Gift; yet not of such Houses as were not fit for Habitation, as *Mr. Selden* reports their Opinion, *lib. iii. de Uxor. Hebr. cap. iii.* In which he seems to have forgot himself; for the *Mischna* in *Sota, cap. 8. sect. ii.* saith expressly, this is to be understood of him that built a House, wherein to lay Straw, to make a Stable, a Barn, or a Granary; because, as *Wagenfeil* there notes, such Places might, in Case of Necessity, be turned into a Dwelling-house.

Let him go and return to his House, lest he die in the Battle, and another Man dedicate it.] This was allowed in those Wars only which they made voluntarily, but not of those which were *ex-praecepto*, by the divine Commandment, against the seven Nations of Canaan and Amalek, in which every Man was bound to engage. And so are the other Cases, which here follow, to be understood, as all the Jewish Writers agree.

Another Man dedicate it.] First enjoy it; for this Word here does not denote any Consecration, (as in other Places) but beginning to use a Thing; which in our English Language (as *Mr. Selden* observes in the Place fore-named) we call *taking Handsel* of it; and so the Spanish Jews express it in their Translation.

Ver. 6. And what Man is he that hath planted a Vineyard, and hath not yet eaten of it?] Which he could not lawfully do for the three first Years after it was planted: see *Levit. xix. 29, &c.* And in the fourth Year, the Fruit of it was to be carried to Jerusalem, and eaten there; after which, the Fruit of the fifth Year was wholly his own, when it was no longer sacred, (as the Hebrew Word *Chillel* signifies) but common for every Body's Use. *Aben-Ezra* takes the Word in the Sense of *Rejoicing*; as if he had said, *Who hath planted a Vineyard, and hath not danced in it?* for this was the Custom, he saith, when they first enjoyed the Fruits of their Vineyards. And to this the LXX seem to have had Respect, when they translate it, *ἐν εὐφροσύνῃ ἔσθω*, he hath not been made merry by it. But the other Notion is more proper; and the Jews understand it, not only of Vineyards, but of all other Plantations wherein there were Fruit-trees fit for Food, if there were five of them planted together

gether in good Order, such as R. Solomon and Wagenfeil have described: and see Selden. Uxor. Hebr. lib. iii. cap. 3. p. 334.

Let him also go, and return unto his House, lest he die in Battle, and another Man eat of it.] The Ground both of this, and the foregoing Proclamation, (and of the next also) seems to have been, That the Minds of such Men were commonly very much disturbed, to think of leaving what they had taken a great deal of Pains about, and enjoy nothing of it; which would naturally make them fight with less Courage. So R. Solomon. And Josephus much to the same Purpose, μη πεισθητέων φειδόμενοι τῶ ζῆν, &c. lest, out of a longing Desire after these Things, they should be sparing of hazarding their Lives; and reserving themselves for their Enjoyment, not fight manfully. But many think this was a bare Concession to such Persons; who, if they could overcome their Affection to all Things, but the Safety of their Country, might remain in the Camp, and go to Battle. Yet Abarbinel disputes strongly against this, and will have all these to be Precepts, injoining such Persons, as are here mentioned, not to stay in the Army, but to return Home.

Ver. 7. And what Man is there that hath betrothed a Wife, and hath not taken her, &c.] The Jews interpret this Law, either of one who had espoused a Wife, and not yet brought her Home; or of one that had but newly completed his Marriage. And whether he had married a Widow or a Virgin, an old Woman or a young, it was the same Thing. Yea, they extend it to him who had married his Brother's Wife; but not to him who had married a Person prohibited to him by the Law, or him that took his own Wife again, whom he had formerly put away, because she was not a new Wife, as the Phrase is, Deut. xxiv. 5. where the Time being limited, how long such a Man should be free from the War, viz. for one Year, they extend it, as I said, to the other two Cases; that so long Men might enjoy a new House, or a Vineyard after the first Use of them, as the Law allowed them to enjoy a Wife, before they went to War: see Selden, lib. iii. Uxor. Hebr. cap. 3. and Schickard, in his Jus Regium, cap. v. Theor. 17. And it must be confessed, that this is a Law of great Equity, founded in Nature, that conjugal Love should not be disturbed; but have some Time to knit into a strong and stable Affection, by an uninterrupted Conversation together in its Beginning. The Jews were so favourable in this Matter, that they say, if five Brethren were in the War together, and one of them was slain, leaving a Widow without Issue, all the remaining four returned Home; because every one of them, in their Order, in Case those before him refused, was to raise up Seed to his dead Brother.

Ver. 8. And the Officers shall speak further unto the People, and they shall say,] Make this new Proclamation throughout the Camp.

What Man is there that is fearful and faint-hearted? This some of the Jews understand of a natural Timorousness, which makes Men quake at every Danger; and others refer it to those that were old, in whom that Heat and Vigour which makes Men valiant, was quite abated. Upon which Account they would not admit one who

had no Children to go to War, (if we may believe Maimonides) because he was not thought masculine enough; or rather, because they would not cut off all Hope of his having Posterity. But there are those who understand this of the Terrors of an evil Conscience. (See Sota, cap. viii. sect. 5.) For they did not do as we are wont in these Days (who send the wickedest Villains into the Wars); but if they knew any Man to be guilty of a great Crime, thrust him out of the Army, lest they should all fare the worse for having him among them: see Schickard, in his Jus Regium, cap. v. Theorem 17. p. 124.

Let him go and return unto his House, lest his Brethrens Heart faint as well as his Heart.] For the Cowardice of some might enfeeble the rest. Yet all these who were thus dismissed, were bound (if required) to furnish the Army with Victuals and Water, to clear the Ways, and to take up their Quarters; as it is in the foregoing Place in Sota, cap. viii. where Jo. Wagenfeil observes, that they who restrain these Offices only to the Fearful, are mistaken.

Ver. 9. And it shall be, when the Officers have made an End of speaking unto the People, that they shall make Captains of the Armies to lead the People.] This shews that what I noted ver. 5. is true; that the foregoing Proclamation was made before they marched forth to the War: for how should they march till there were Captains chosen, to lead the several Armies, (as those Companies, into which they were divided, are called) which was not done till he had spoken all the forenamed Things? And if we translate the Words as they may be out of the Hebrew, [they shall place, or set Captains of the Hosts in the Head, or the Front, of the People] still it must be supposed, that this was done before they stirred a Foot; for no Order could be observed without Leaders.

Ver. 10. When thou comest nigh unto a City, to fight against it, then proclaim Peace unto it.] I have often noted, that there were two sorts of War which the Jews undertook: one by the divine Commandment against the seven Nations of Canaan; another voluntary, when they themselves found just Cause to make War upon any other neighbouring Nation. Now this Precept many of the Jews will needs understand only concerning the latter sort of War; for the Canaanites were to be utterly destroyed without Mercy. But Maimonides and Moses Kotzensis take it to belong to both sorts of War. So the former of them in express Words, It was not lawful to make War upon any one whatsoever, before they offered them Terms of Peace, &c. Only they think the Ammonites and Moabites were to be excepted by that Law, xxiii. 6. yet they temper it thus, That if those Nations desired Peace of themselves, it was to be granted to them, tho' not offered. And the most antient Writers of the Jews say, that Joshua sent three Messages to the seven Nations of Canaan before he invaded them, tho' he undertook the War with a Command from God to destroy them, viz. if they did not submit to the Summons which was sent them, either to flee, or to make Peace; which was the Subject of the two first Messages. The next was a Denunciation of War against them, as they say in the

Hierusalem Talmud, quoted by Mr. Selden, *lib. vi. de Jure Nat. & Gent. cap. 13.* And see the learned *J. Wagenfeil*, in *Annot. upon Sota*, p. 845. *Maimonides* was of Opinion, that the *Gibeonites* had not heard of these Proclamations, which made them use Craft to procure Mercy from the *Israelites*. But *P. Cunaus* thinks it more probable, that they had refused at first to submit to *Joshua's* Summons; but seeing him victorious, they betook themselves to that Artifice, mentioned in the Book of *Joshua*, when they could not hope for Peace by any other Means, *lib. ii. de Republ. Hebr. cap. 20.*

Ver. 11. *And it shall be, if it make thee Answer of Peace, and open unto thee,]* Accept of the Conditions offered to them, which were three. First, That they should take upon them the Observation of the several Precepts of the Sons of *Noah*, and consequently renounce Idolatry: Secondly, Pay them a yearly Tribute: and, Thirdly, Become their Subjects: see *Selden, lib. vi. de Jure Nat. & Gent. cap. 4.* and *Schickard*, in his *Jus Regium, cap. 5. Theor. 16.*

Then it shall be, that all the People that is found therein, shall be Tributaries unto thee, and they shall serve thee.] Here are two of the Conditions before-mentioned; and the first was necessarily supposed, because the *Israelites* were not to suffer any of their Gods to remain among them: for tho' by serving the *Israelites* is not meant being made their Slaves, yet it imports that they were to live in due Subjection to them as their Governors, who might employ them in their Publick Works, as repairing the King's Palace, the Walls of Cities, &c.

Ver. 12. *And if it will make no Peace with thee, but will make War against thee; then thou shalt besiege it.]* Without any further Summons to yield upon Conditions of Peace.

Ver. 13. *And when the LORD thy GOD hath delivered it into thine Hands,]* Of which they were not to doubt, *ver. 4.*

Thou shalt smite every Male thereof with the Edge of the Sword;] Which was a just Punishment for their Obstinacy; of which the Men, who were here condemned to Destruction, were the Authors, and suffered the more justly, because they were told, no doubt, before-hand, that if they did not yield when Conditions were offered to them, they must expect this Execution.

Ver. 14. *But the Women and the little ones,]* Who had not offended, by rejecting Conditions of Peace, nor could do any Harm. And by *little ones* are to be understood Male Children, as well as Female.

And the Cattle, and all that is in the City, even all the Spoil thereof,] Money, Household-stuff, and all manner of Goods.

Shalt thou take unto thyself, &c.] This was granted to them as a Reward of their Service in the War.

Ver. 15. *Thus shalt thou do unto all the Cities, which are very far off from thee, which are not of the Cities of these Nations.]* This Clemency to the *Women and little ones*, is limited to those that were not Inhabitants of the Land of *Canaan*; who, in the following Verses, are ordered to be otherwise treated. For by the Laws of War among all Nations, the Conqueror might use those whom he subdued as he pleased: see *Grotius, lib. iii.*

de Jure Belli & Pacis, cap. 4. sect. 5. where, among other Things, he quotes that Saying of *Marcellus* in *Livy, Quicquid in hostibus feci, jus belli defendit.* Whatsoever I have done with Enemies, the Right of War defends it.

Ver. 16. *But of the Cities of these People, which the LORD thy GOD doth give thee for an Inheritance,]* The Cities of the Land of *Canaan*.

Thou shalt save alive nothing that breatheth:] i. e. neither Man, Woman, nor Child, as we speak. But their Cattel, (except in few Cases, when they were appointed to be a *CHEREM*, i. e. accursed) were not to be killed, as appears from *Josh. xi. 14.* And this Slaughter of all the People is to be understood only in Case they did not surrender when they were summoned, but rejected the Conditions of Peace that were offered to them. After this, no Mercy was to be had upon them: see *Exod. xxiii. 32.* In which their Condition was worse than any other People's, whose Men were only to be slain, *ver. 14.* but not Women and Children. For which Difference there was a great Reason, as I shall shew presently; but if we could see none, we ought to consider, that it was done by GOD's Command; who, as he is most just and merciful, so hath a greater Right over Men, than we have over Beasts, as *Grotius* well observes; who alledges many Examples of the like Practice in the Heathen World, both among *Greeks* and *Romans*: see *lib. iii. de Jure Belli & Pacis, cap. 4. sect. 9.*

Ver. 17. *But thou shalt utterly destroy them,]* After they had slighted all Offers of Peace. Some of the *Jews* indeed have been so merciful as to think this is not a Command, but a Permission; which warranted them to kill all, without any Distinction of Sex or Age; yet did not so injoin it, but that they might, after they had taken a City, spare such as repented, and offered to become Profelytes of the Gate. This was the Opinion, one would think, which antiently prevailed, as *Selden* observes, (*lib. vi. de Jure Nat. & Gent. cap. 16.*) because we find the Relicks of these People often mentioned in the *Bible*. And this is agreeable also to the Law of Nations, that such as beg Mercy should be spared; which flowed from the antient Right which such Persons were thought to have to it, (as *David Chytraeus* observes out of *Thucydides, lib. iii.*) and the known Verse of the Oracle,

Μήδ' ἱκέτας ἀδικῶν ἱκέτας ἱεροί τε καὶ ἀγνοί.

Not to hurt Supplicants, who are sacred, and acquitted of their Offences. He doth not mention the Place where this Oracle was uttered; but *Ezekiel Spanhemius* hath lately observed out of *Pausanias*, that it was at *Dodone*: see *Observationes in Callimachi Hymnum in Dianam, ver. 123.* where he notes, that from hence *Jupiter* was called *ἱκέσις*, because he was accounted a severe and implacable Avenger of all Violence done to Supplicants. And they are *Supplicants*, (says the same *Chytraeus*) who confess their Sin, and acknowledging they deserve Punishment, give themselves up to the Pleasure of the Conqueror; but beg the Punishment may be mitigated by Mercy and Clemency.

Namely,

Namely the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:] He distinctly mentions the Nations which were to be utterly destroyed, that this Severity might be extended no further. And so he had done before, vii. 1. where he mentions seven Nations, tho' here are only six, the Gergasites being omitted. The Reason of which Maimonides (in Hilcoth Melachim) thinks to be, that they upon the first Summons of Joshua fled the Country into Africa; and therefore are not named in Josh. ix. 1, 2. among those that gathered themselves together to fight against Israel. But I take the true Reason of this to be, that the Gergasites were a People mixed among the rest; and did not live in a separate Part of the Country by themselves: but that they opposed Joshua, as well as others, and were delivered into his Hand, appears from Josh. xxiv. 11. Now this looks like a great Cruelty, to kill so many Nations; till we consider who the People were, that God commanded to be utterly extirpated, viz. most abominable Idolaters, who offered their Children to Moloch, as a Piece of pious Worship, Magicians, Witches, Necromancers; and guilty of all those filthy Lusts mentioned in Lev. xviii. For which Crimes God thought them not fit to live any longer upon the Face of the Earth; and therefore commanded them to be utterly destroy'd in this War, which was undertaken by his Order, and called therefore the War of the LORD. And so was that against Sihon and Og, who were likewise Amorites, and upon that Score rooted out by God's Order, Numb. xxi. ult. Deut. ii. 34. For it was Mercy to others, not to suffer such a wicked Generation to live.

Ver. 18. *That they teach you not to do after all their Abominations, which they have done unto their Gods;*] Here is the great Reason given of the fore-named severe Execution, that if they had been spared, they would have infected the Israelites with their filthy Idolatry. Which some make an Argument, why Peace was not to be proclaimed to these Nations, (ver. 10.) because they were so wicked, that on no Terms it was fit to suffer them to live. But they that object this against what was before said, forget, or do not consider, that the great Condition of Peace with them, was, that they should renounce their Idolatry; and then there was no such Danger in sparing them. And this was so settled in the Opinion of the antient Jews, that after they had taken a City, they thought, upon these Terms, there was Room for Mercy. So the Book Siphri, upon these very Words, *lest they teach you to do after all their Abominations.* From whence it is to be observed, (saith that Author) *if they repented, the Israelites might let them live.* And so R. Solomon himself; *It is to be understood that if they repented, and became Profelytes, it was lawful to receive them.*

So should ye sin against the LORD your God.] Both by suffering them to live, and imitating them in their Wickedness.

Ver. 19. *When thou shalt besiege a City a long Time, in making War against it to take it, thou shalt not destroy the Trees thereof, by forcing an Axe against them; for thou mayest eat of them, and thou shalt not cut them down:]* It is very plain

that he speaks of Fruit-Trees, such as bear Apples, Olives, Dates, &c. which were to be preserved both in War and in Peace; except in a few Cases. In War, if the Enemy made Advantage of them, for their Archers to lurk and shelter themselves behind them, by which the Israelites were much annoy'd, then they think they might be cut down, to shorten the Siege. And in Peace, if they did not bring forth Fruit, or if the Fruit would not be so profitable as the Wood would be for building, and other Uses; or if they hindered the Growth of better Trees: in all these Cases they might be cut down, as the Jewish Doctors resolve. Who, when they please, mind the Reason of a Law, and not the bare Words; insomuch that they extend this Law to a great many other Things, which they say might not be destroyed, if they were useful and profitable. No Houses for Instance, nor Garments, nor Household-stuff; nor were they to stop up Fountains, &c. See Selden, lib. vi. de Jure Nat. & Gent. cap. 15. and Guil. Schickardus in Jus Regium, cap. 5. Theorem 18.

For the Tree of the Field is Man's Life, &c.] The Word *Life* is not in the Hebrew Text; but we add it to make out the Sense. In which we follow many good Authors among the Jews, particularly Aben-Ezra, who observes many such elliptical, i. e. concise Forms of Speech in Scripture. As in 1 Sam. xvi. 20. where an *Ass* of Bread, is an *Ass loaded with Bread*. So here *the Tree is a Man*, i. e. the Life or Support of Man. Just as, xxiv. 6. it is said, a Man should not take the Upper or Nether Millstone to pledge, *ki nephes hu*, because it is his Life, i. e. that whereby he gets his Livelihood. But there are a great many who translate the Words by way of Interrogation, (and the Hebrew will bear it) and joining them with those that follow, make this the Sense, *Is the Tree of the Field a Man, that it should come against thee in the Siege?* So the Vulgar, the Greek, and the Arabick Translation, and the Chaldee Paraphrast, and Josephus, as Mr. Selden observes, lib. vi. de Jure Nat. & Gent. cap. 12. As much as to say, they need not fear any Danger from the Trees, as if they were Soldiers that could fight against them. And if this Sense do not seem dilute, (as some have censured it) there is no need of rendering the Words by way of Interrogation, but only of repeating the Word *not* out of the foregoing Words, in this Manner, *Thou shalt not cut them down, for the Tree of the Field is not a Man, &c.* Of this there are many Examples, as Glassius and our Gataker have shewn. And thus R. Bechai among the Jews expounds these Words; and the famous Abarbinel, who thus glosses upon them, *It is not decent to make War against Trees, who have no Hands to fight with thee; but against Men only.* And this Sense Grotius follows, lib. iii. de Jure Belli & Pacis, cap. 12. sect. 2. where he produces Philo for this Opinion, and Josephus, who says, *If Trees could speak, they would cry out, that it was unjust, that they who were no Cause of the War, should suffer the Mischiefs of it.* And thus Onkelos translates these Words, and those that follow, *For the Tree of the Field is not as a Man, that it should come against thee in the Siege;* that is, they had no Cause to fear Trees, and therefore should not hurt them.

them. But this is a Reason against cutting down any Trees whatsoever; whereas *Moses* speaks only of Fruit-trees. From whence *Grotius* thinks that Saying of the *Pythagoreans* took its Original, *ἄμικτον οὐτὸν δὲ ἐγχεσθαι*, &c. *Trees that do not grow wild, and bear Fruit, ought not to be hurt, much less cut down.* And yet it seems to be more agreeable to the *Hebrew Words*, than our marginal Translation, which makes this Sense, *That there are Trees of the Field sufficient to employ in the Siege*; so that they need not cut down Fruit-Trees, to carry it on.

Ver. 20. *Only the Trees which thou knowest, that they be not Trees for Meat, thou shalt destroy and cut them down;*] If it were necessary for the raising Bulwarks, (as it here follows) or otherways to distress the Enemy, they had Liberty to cut down Trees that did not bear Fruit; but not merely to make Waste and Desolation.

And thou shalt build Bulwarks against the City that maketh War with thee,] From whence they battered the City, and threw great Stones into it; as well as begirt them round, that no Provisions might be brought in to them. Thus we find they did in After-times, *2 Chron. xxvi. 15. 2 Sam. xx. 15.* And they must have some such Inventions in *Moses* his Days; or else how could they take Cities fortified with such high Walls as are mentioned *Deut. i. 28*? Or to what Purpose should they build Bulwarks, and cast up Banks, but from thence to batter the City with some Engine or other?

Until it be subdued.] From these Words the *Jewish Doctors* conclude, That it was lawful to make War even upon the *Sabbath*; because having set down before a City, they were to proceed till it was subdued; which these Words suppose might not be in a short Time. Only they say, that the Siege was to be begun at least three Days before the *Sabbath*. Thus these superstitious People, not thinking common Reason sufficient to justify them in so plain a Case, make the Scripture speak what it intended not, for their Warrant: see *Schickard* in his *Jus Regium, cap. v. Theorem xviii.* where he alledges *Maimonides* in his *Hilkoth Melachim* to this Purpose. And *Job. Benedictus Carpzovius* produces a plainer out of *Hilkoth Schabbath*, where he delivers their Sense in these Words, *A Siege is to be begun three Days before the Sabbath; and then it may be continued every Day, even upon the Sabbath, until the City be taken: and this may be done in a War that is voluntarily undertaken. For thus our wise Men understand these Words by antient Tradition, until it be subdued.*

C H A P. XXI.

Verse 1. *If one be found slain in the Land which the LORD thy GOD giveth thee to possess it,*] This follows very properly after the Law he had delivered, about making War; because then the Bodies of dead Men were most frequently found. About which the wisest Lawgivers took the greatest Care that Inquisition should be made, how and by whom they were slain. This appears by *Plato*, who in his Ninth Book *de Legibus*, hath a Law something like to this, tho' far short of the Solemnity that is here required to

be used; as I shall observe in the Conclusion of this Statute.

Lying in the Field, and it be not known who hath slain him,] The *Hebrew Doctors* here stick too much to the Letter of these Words; for they will not have them reach to a dead Body hanging in the Air upon a Tree, or hid in the Sand or Dust, or floating upon the Water, which is extreme absurd.

Ver. 2. *Then thy Elders and thy Judges shall come forth,*] The great *Sanhedrim* were to send forth some of their Members (so the *Jews* interpret it) to do what here follows. And indeed it may be thought that none but they could take Care of this Matter, the Doubt being to which of the neighbouring Cities (where the other Judges lived) it belonged. Therefore the Paraphrase ascribed to *Uzielides* saith, *Two of the wise Men or Elders, and three of the Judges, were sent by the great Sanhedrim about this Business*: see *Selden, lib. iii. de Synedr. cap. vii. n. 2.*

Yet he observes in another Part of that most learned Work, *lib. ii. cap. 7. n. 3.* that there were a sort of *Elders*, who were not ordained by laying on of Hands, but only were venerable Persons for their Age and Prudence, who, some think, might serve for this Employment. And they called such Elders, *Zickne Hasbuck*, Elders of the Street, or *Vulgar Elders*. But none, I think, hath discoursed more critically upon these Words, *thy Elders*, and *thy Judges*, than our Mr. *Thorn-dike*; who observes, that there had been Judges constituted to determine Causes by *Jethro's* Advice, (*Exod. xviii.*) the greater Causes being reserved for *Moses* alone. For whose Assistance God afterward appointed Seventy Elders, (*Numb. xi.*) who made up the great Court of Judgment in that Nation. Now they of this great Consistory are called *the Elders of Israel*; but they of other Consistories, or inferior Courts, are called barely *Elders*, or *Elders of such a City*; see *Review of the Rights of the Church, p. 70.* where he alledges this very Place for it; and by *thy Elders* understands the *Elders of Israel*; the lower Elders being mentioned in the next Verse. And so those of the great Consistory are commonly called in the Gospel: and in like Manner, *the Scribes of the People*, and *thy Scribes*, signify there those of this High Court. Whereas the bare Name of *Scribes* is extended further, to the inferior Doctors of the Law. As also the Name of *Rulers*, and that of *Rulers of the People*, are to be understood with the like Difference.

And they shall measure unto the Cities, which are round about him that is slain.] That is, if it were dubious what City lay nearest to the dead Body, as it sometimes happened. But commonly, it is probable, at the first View they easily discerned this, and so did not trouble themselves to measure. It is a frivolous Dispute in the *Misch-nah*, from whence they were to measure; whether from the Navel, or the Nose, or the Forehead: which last seems more rational to *Maimonides*, who calls it the Centre of the Body. But they did not, (if we believe the *Jewish Doctors*) in their measuring, take Notice of any City, wherein there was not a Court of twenty-three Elders; and *Jerusalem* was always excepted: See *Selden*, in the Place fore-named, *n. iii.* and *L'Empereur* upon *Bava Kama, p. 173.* and *Wagenfeil*

Wagenfeil upon *Sota*, p. 899. If the dead Body lay nearest to the Country of the Gentiles; then they did not measure at all; but it was presumed the Man was killed by them.

Ver. 3. *And it shall be, that the City which is next unto the slain Man,*] From whence it might be presumed the Murderer came, or was fled thither, as *Abarbinel* discourses.

Even the Elders of that City,] Who were different from the *Elders* before-mention'd (see the foregoing *Verse*); for they returned to *Jerusalem*, when they had seen the Body buried, if there was no Discovery of the Murderer: and then the Senators of the City next to the dead Body, who were twenty-three, performed what is here ordered.

Shall take an Heifer,] That was not above two Years old; for if it were a Day more, they might not use it for this Purpose, as *Maimonides* and others affirm. Yet the Scripture, in other Cases, mentions one of three Years old, *Gen. xv. 9. Isa. xv. 5. Jer. xlviii. 34.* as *Wagenfeil* observes upon the *Mischna* of *Sota*, cap. ix. sect. iii. Annot. 2. If two Cities happened to be equi-distant from the dead Body, then they joined together to provide this Heifer.

Which hath not been wrought with,] Never used in ploughing the Ground.

And which hath not drawn in the Yoke.] This may seem to be included in the foregoing Expression, as *Maimonides* observes; but it is added, he thinks, to signify, that if it had been employed in any other Labour, it became improper for this Use. Such Heifers were accounted by the Heathen to be most acceptable to their Gods, as appears by *Homer*; in whom *Diomedes* and *Nestor* promise such an Offering to *Pallas*: see *Bochart*, lib. ii. *Hieroz.* cap. 33. p. i. out of *Iliad* κ. and *Odyss.* Γ.

But there was a particular Reason for such an one in this Case, (wherein the Heifer was not to be offered) that it might the better represent, as many think, the Person that had committed this Murder, who was a *Son of Belial*, subject to no Law, and deserved to be beheaded as this Heifer was. It is not required that it should be without Blemish, as those Heifers were to be, that were offered at the Tabernacle: but it sufficed, if it had never been accustomed to the Yoke. Yet this is not to be taken without all Limitation; for if it wanted any Member, or were diseased, it might not be employed in this Service; as *Wagenfeil* observes out of *Maimonides*, in the Place fore-named, p. 907.

Ver. 4. *And the Elders of that City shall bring down the Heifer*] Their Cities, it seems, were commonly seated on Hills, or high Ground.

Unto a rough Valley,] The Hebrew Word *Nachal* signifies both a Valley and a Torrent. The LXX, *Josephus*, and the *Vulgar*, understand it as we do; and the following Words favour this Interpretation. But the *Talmudists* and the *Rabbins*, who generally follow them, take it to signify a Torrent, which is the Sense of *Maimonides* himself; and the next Word *Ethan* (which we translate rough) they interpret a rapid Torrent. *Chaskuni* thinks there is some Reason for this, in the sixth Verse, where they are required to wash their Hands over the Heifer in the Water that is of the Brook. I see nothing to hinder the put-

ting both Senses together; Torrents being wont to run down violently from the Mountains, through the Valleys which lie beneath them, which is the Cause that the same Word signifies both.

Which is neither eared] Or rather, ploughed. *Nor sown*;] Being a stony, craggy Ground, representing the Horridness of the Murder, and the Cruelty and Hardness of the Man's Heart who committed it. They that follow the other Interpretation of *Nachal*, understood the foregoing Words, [*Ascher lo jeabeth bo*] which we translate *neither eared*, as if they signified the Torrent did not serve to water the neighbouring Ground: and these Words to be meant of the Soil which lay next to the Torrent, in which nothing was sown. And besides this Variety, there are those who take *Ethan* not to signify either that which is hard or rapid, but the most fertile Ground: so *R. Bechai*, and lately *R. Jac. Abendana*, in his marginal Notes upon *Michal Jophi*, where he gives this Reason for it; That the Inhabitants of each City might be the more careful to prevent such Murders, being in Danger otherwise to lose the best Ground belonging to their Inheritance. For the Land where the Body was found, (if we may believe the *Mischna*) was never to be sown any more. See *Sota*, cap. ix. sect. 5.

And shall strike off the Heifer's Neck there, in the Valley.] Coming behind the Heifer, (saith the *Mischna*) as the Murderer was supposed to have treacherously surprized the slain Man; and should have been thus used, if he could have been found.

Ver. 5. *And the Priests the Sons of Levi*] See xvii. 9, 18. xviii. 1.

Shall come near;] To see all performed according to the Law, and to pray to God for the Country, in the Words prescribed ver. 8.

For them the LORD thy God hath chosen to minister unto him, and to bless in the Name of the LORD.] See *Exod.* xxviii. 1, &c. *Numb.* vi. 23, &c.

And by their Word shall every Controversy, and every Stroke be tried.] They did not determine all Matters whatsoever, but all of this Nature; in which the Law appointed them to take care Things were done according to it. As in the killing the red Heifer; the Examination of the Woman suspected of Adultery; by the Water of Jealousy; the Leprosy, whether in Men, or Houses, or Garments. Thus the *Hebrews* explain these Words: see *Selden*, lib. ii. de *Synedr.* cap. viii. And so *Bonfrenius* here acknowledges, that they did not come hither as Judges, but as Directors; and that they might purge themselves, together with the Elders, from all Guilt of this Crime.

Ver. 6. *And all the Elders of that City that are next to the slain Man,*] If there were never so many Elders in the City, they were all to clear themselves by doing what follows.

Shall wash their Hands over the Heifer, &c.] In the Water of the Brook, which flowed through the Valley; protesting their Innocence, in the Words prescribed in the next Verse. So *Chaskuni* glosses, *As our Hands are clean, so are we from the Guilt of this Blood*: see *Wagenfeil* upon *Sota*, p. 910. who thinks *Pilate* had Respect to this Rite, when he condemned our Saviour, (*Matth.* xxvii. 24.) notwithstanding all that learned Men have said to the contrary.

Ver.

Ver. 7. *And they shall answer and say,]* Being asked, perhaps, whether they knew any Thing of this Murder.

Our Hands have not shed this Blood, neither have our Eyes seen it.] That is, they professed solemnly they knew not who shed it, nor how the Man came to be slain. And the *Mischna* before mentioned adds, that they said, (for how can any one think that *Elders* would be Murderers?) *This Man did not come into our City that we know of, and dismissed without necessary Provisions; nor was seen by us, and permitted to go away without Company.* Which *Maimonides* expresses more largely in his *More Nevochim*, P. iii. cap. 40. where he represents the Wisdom of this Law, in these Words: “The Elders called God to Witness, that they had not neglected to secure the Ways, nor to set Watches, to examine diligently those that travelled, saying, as our *Rabbins* express it, *This Man was not killed through any Negligence or Forgetfulness, which we were guilty of, in not observing our publick Constitutions; nor do we know who killed him.* Now by this Inquisition into the Fact, by this going forth of the Elders, and the striking off the Heifer’s Head, &c. a great deal of Discourse necessarily arose about this Business, which made the Thing publick, and was a probable Means of discovering the Murderer, by some or other who were there, or should hear of all this.” And if any one came, and said he knew the Author, then they forbore to behead the Heifer: but the Man being apprehended, if the House of Judgment did not put him to Death, the King had Power to do it: if he neglected it, the Avenger of Blood might kill him wheresoever he met him. By which it appears, that this solemn Process here mentioned, tended very much to detect the Murderer. Unto which this also contributed, that the Place where the Heifer’s Head was struck off, might never be ploughed or sowed hereafter, (as I noted before) which made the Owners of that Ground employ their utmost Diligence to find out the Murderer, that their Land might not lie waste for ever; for they might not so much as plant a Tree upon it.

Ver. 8. *Be merciful, O LORD, unto thy People Israel, whom thou hast redeemed; and lay not innocent Blood unto thy People of Israel’s Charge.]* The Priests alone pronounced these Words, as the *Mischna* there saith; tho’ *Josephus* (who often differs from the *Talmudists*) saith, Both Priests and Elders prayed God to be propitious unto them, and to prevent the like Evil from falling out again in their Region: see *Selden*, lib. iii. de *Synedr.* cap. 7. n. 5, 6.

And the Blood shall be forgiven them.] These are not the Words of the Priests, saith the same *Mischna*; but the HOLY GHOST pronounces, That when they observed these Rites, the Guilt should be removed from them; which, in some sort, would have lain upon them, if they had taken no Notice of a Murder committed so near to their City, nor made Inquisition after it, and expressed their Abhorrence of it.

Ver. 9. *So shalt thou put away the Guilt of innocent Blood from among you, when thou shalt do that which is right in the Sight of the LORD.]* Sincerely protesting their Innocence and Detestation of this Fact: which was to be done in the

Day-time, and not in the Night; and the Body of the Heifer was to be buried, but none of it eaten, or any Part employed to other Use. If the Murderer was found before its Head was struck off, it was to be let go into the Pasture among other Beasts; if after, he was to suffer capital Punishment, that is, to be cut off by the Sword, as the *Mischna* before-mentioned explains it, cap. 9. sect. 7.

By all this it appears, that no antient Law made such Provision for the Discovery and Expiation of secret Murders, as this of *Moses*. For the very best of them, which is that of *Plato*, enacts no more than this, That if a Man was found dead, and he that killed him, after a diligent Search, could not be heard of, publick Proclamation should be made, that he who was guilty of the Fact should not come into any holy Place, nor any Part of the whole Country; for if he were discovered and apprehended, he should be put to Death, καὶ ἔξω τῆς τῆ πατρίδος χώρας ἐκκληνησόμενον ἄταφον, and be thrown out of the Bounds of the Country, and have no Burial, lib. ix. de Legibus, p. 874.

Ver. 10. *When thou goest forth to War against thine Enemies,]* To a voluntary War against any of their neighbouring Nations, not against the People of *Canaan*, none of which were to be spared; if they stood out and fought, but destroyed by the divine Precept, which required this War.

And the LORD thy GOD hath delivered them into thine Hands, and thou hast taken them captive,] As the Manner was, to make them Slaves to their Conquerors.

Ver. 11. *And seekest among the Captives a beautiful Woman,]* It was indifferent whether she was a Virgin, or a Widow, or a Wife, according to the *Jewish Doctors*.

And hast a Desire unto her, that thou wouldst have her to thy Wife,] The plain Meaning is, fell so passionately in Love with her, as to desire to marry her, tho’ a Stranger, of another Nation and Religion. It is a common Opinion indeed among the *Jewish Doctors*, that a baser sort of Passion is here indulged; for it was lawful, they imagine, for a Soldier to lie with such a Captive once to satisfy his Lust, (which some make to be the Meaning of this Expression, *Hast a Desire to her*, or, as it is in the *Hebrew*, *Hast cleaved to her*) but not repeat it, unless he would take her for his Wife: which they think was allowed to military Men, when they were absent from their Wives, to prevent greater Outrages which were wont to be committed by the Heathen. But the best Nations severely prohibited all such Abuses, as *Grotius* observes, lib. iii. de *Jure Belli & Pacis*, cap. 4. sect. xix. 1. And tho’ *Schickard*, in his *Mischpat Hammelech* endeavours to make out the Wisdom of this Law, in permitting a *Hebrew* Soldier to enjoy a Captive once, (see p. 130, 131. and *Mr. Selden*, lib. v. de *Jure Nat. & Gent.* cap. 13.) yet he cannot but acknowledge that some of the *Jews* do not allow of this Interpretation, but are of Opinion, that he might not touch a Captive till she became a Proselyte, and he took her for his Wife. Thus *R. Bechai*, as *Grotius* observes in the Place forenamed, sect. xix. 2. GOD would have the Camp of Israel holy, and not defiled with Fornication, and other Abominations, as the Camps of the Gen-
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tiles. Unto whom *Alexander* himself gave a better Example; who being extremely taken with the Beauty of *Roxana*, did not abuse her as a Captive, but vouchsafed to marry her, and make her his Wife; for which he is justly commended, both by *Arrianus* and by *Plutarch*; and therefore I think it is most reasonable to expound this Law, only of taking such a Captive in Marriage; which *Abarbinel* also shews is the most antient Interpretation of it, and hath the best Authority on its Side among the *Jews*. For tho' he acknowledges it is the common Opinion of their wise Men, that a Soldier might lie with a fair Captive once, whilst she was a mere Gentile; yet herein they followed the Doctors in the *Babylonian Talmud*, which is not of so great Antiquity as the *Hierusalem Talmud*, where *R. Johannes* (in *Massecheth Sanhedrim*) delivers the quite contrary Doctrine; That it was not lawful for any *Israelite* to lie with such a Woman at all, till the Conditions, mentioned in the following Words of this Law, were fulfilled, when he was to make her his Wife. And according to the Judgment of this *R. Johannes*, *Abarbinel* explains this Law, in a large Commentary on this Place.

Ver. 12. *Then thou shalt bring her Home to thine House,*] The fore-named Doctors, who are so indulgent to the Soldiers Lust, will have this to signify, that they were to observe the Rules of Modesty in the Camp, and not openly lie with her like Beasts, but privately in their Tents. Thus *Maimonides* himself, *More Nevochim*, P. iii. cap. 41. But it is evident *Moses* doth not speak of any Thing done in the Camp, but of what was to be done when he returned to his House; where he was to dispose her in the Manner following, to be his Wife.

And she shall shave her Head,] These and the following Words are variously interpreted, some taking these Things to be done to her, with a Design to abate his Affection to her, that he might not marry her at all; and others, to prepare her, and make her fit for his Bed: for shaving her Head (which everyone knows was used in Mourning) deprived her of one of her greatest Ornaments, and made her less amiable, and consequently might extinguish his Affection, which was kindled by her Beauty. So *Clemens Alexandrinus* understands it: see *lib. ii. Strom.* p. 398, 399. and *lib. iii. p. 456*. And many of the *Hebrews* are of the same Mind, that these Things were ordered to lessen his Affection to her, by making her appear less lovely in his Eyes: see *Schickard's Mischpat Hammelech*, cap. 5. Theorem 17. p. 134, 135. But there are others who take this to have been a kind of Purification, and cleansing her from her Gentilism; and a Token of her becoming a new Woman, that she might be meet to be made his Wife.

And pare her Nails;] This likewise was a Piece of Cleanliness and Neatness. But they who are of the other Opinion translate the Words, *Let her Nails grow*, as our marginal Translation hath it, and the *Arabick* and *Chaldee*, and the *Hebrew* Doctors commonly understand it; which was intended to make her look ugly, and to slack his Love to her. At least, it was suitable to the Condition of a Mourner, as she plainly was, it appears by the next Verse. The *Hebrew* Words, indeed, (which are, *make her Nails*) are dubious; from

whence arose that Dispute we find in the *Talmud* between *R. Eliezer*, who expounds it, *Pare her Nails*, to make them look handsome; and *R. Akiba*, who expounds it, *Let them grow*. The former reasons thus; the Hair and the Nails are to be used alike. Now her Hair is plainly ordered to be cut; and therefore so were her Nails to be. But the other Doctor turns it quite contrary; what was ordered about her Hair, was to make her abominable; therefore this also was intended to make her appear ill-favoured. And indeed the *Hebrew* Word being indifferent to either Sense, we must judge of the Meaning by the Circumstances of the Place: and here they seem to lead us to *R. Akiba's* Interpretation; which *Onkelos*, a most judicious Paraphrast, follows; and many learned Men in later Times, particularly *Schickard* in the Book before-mentioned, p. 134. and *Martinus Gierus de Luctu Hebræorum*, cap. 14. sect. 5.

Ver. 13. *And she shall put the Raiment of her Captivity from off her,*] Her fine Cloaths, wherein they suppose her to have been taken Captive; instead of which she was to put on fordid Apparel, which was the Habit of Mourners. This still tended to cool his Love; the Drift of these Things being (as the *Jews* commonly think) to take away from her all that was inviting and tempting, that so such Marriage might not be common among them.

And shall remain in thine House,] Not stir out of Doors, but be retired; as Persons in a mournful Condition are wont to be.

And bewail her Father and her Mother] Who perhaps were killed in the War; or rather, whom she was likely to see no more. And this also the *Jews* suppose might help to abate his Affection to her; Sorrow and Grief very much spoiling one's Beauty.

A full Month.] So long the *Jews* were allowed to bewail their dead Relations, or at least those who were eminent, as they did *Aaron* and *Moses*. And here I cannot but observe, how *Philo* magnifies this Constitution, and plainly shews he was of the Opinion of *R. Johannes* before-mentioned, that this Captive might not be touched till all these Things were performed. *Τίανυ καλῶς ἕκαστα διαλαξάμενον*, (saith he, in his Book, *Περὶ φιλανθρωπίας*, p. 545, Ec.) “*Moses* ordered every Thing “ most excellently in this Law: First, In not letting the Reins loose to Mens Desires, but restraining them for thirty Days. In which Time, “ Secondly, a Trial was made of his Love; whether it was a furious ungovernable Passion, or had something of Reason in it, which advises us to do nothing suddenly, but after serious and long Deliberation. And, Thirdly, Ἐλεεί “ καὶ αἰχμαλωσίην. This was a merciful Law to the Captive, that if she were a Virgin, she might bewail her Unhappiness, in not being disposed of in Marriage by her Parents: if a Widow, that she had lost her first Love, and was now to be married to one, who would be her Lord, as well as her Husband.”

And after that] Upon these Words *R. Johannes* grounded his Opinion, That till a full Month was spent in the fore-mentioned Ceremonies, he might not lie with her.

Thou shalt go in unto her, and be her Husband, and she shall be thy Wife.] If he continued, that is, to love her at the End of the Month, and she

Ver. 7. *And they shall answer and say,] Being asked, perhaps, whether they knew any Thing of this Murder.*

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*And hast a Desire unto her, that thou wouldst have her to thy Wife,] The plain Meaning is, fell so passionately in Love with her, as to desire to marry her, tho' a Stranger, of another Nation and Religion. It is a common Opinion indeed among the Jewish Doctors, that a baser sort of Passion is here indulged; for it was lawful, they imagine, for a Soldier to lie with such a Captive once to satisfy his Lust, (which some make to be the Meaning of this Expression, *Hast a Desire to her*, or, as it is in the *Hebrew*, *Hast cleaved to her*) but not repeat it, unless he would take her for his Wife: which they think was allowed to military Men, when they were absent from their Wives, to prevent greater Outrages which were wont to be committed by the Heathen. But the best Nations severely prohibited all such Abuses, as *Grotius* observes, lib. iii. de *Jure Belli & Pacis*, cap. 4. sect. xix. 1. And tho' *Schickard*, in his *Mischpat Hammelech* endeavours to make out the Wisdom of this Law, in permitting a *Hebrew* Soldier to enjoy a Captive once, (see p. 130, 131. and *Mr. Selden*, lib. v. de *Jure Nat. & Gent.* cap. 13.) yet he cannot but acknowledge that some of the *Jews* do not allow of this Interpretation, but are of Opinion, that he might not touch a Captive till she became a Proselyte, and he took her for his Wife. Thus *R. Bechai*, as *Grotius* observes in the Place forenamed, sect. xix. 2. *God would have the Camp of Israel holy, and not defiled with Fornication, and other Abominations, as the Camps of the Gen-**

tiles. Unto whom *Alexander* himself gave a better Example; who being extremely taken with the Beauty of *Roxana*, did not abuse her as a Captive, but vouchsafed to marry her, and make her his Wife; for which he is justly commended, both by *Arrianus* and by *Plutarch*; and therefore I think it is most reasonable to expound this Law, only of taking such a Captive in Marriage; which *Abarbinel* also shews is the most antient Interpretation of it, and hath the best Authority on its Side among the *Jews*. For tho' he acknowledges it is the common Opinion of their *wife Men*, that a Soldier might lie with a fair Captive once, whilst she was a mere Gentile; yet herein they followed the Doctors in the *Babylonian Talmud*, which is not of so great Antiquity as the *Hierusalem Talmud*, where *R. Johannes* (in *Massecheth Sanhedrim*) delivers the quite contrary Doctrine; That it was not lawful for any *Israelite* to lie with such a Woman at all, till the Conditions, mentioned in the following Words of this Law, were fulfilled, when he was to make her his Wife. And according to the Judgment of this *R. Johannes*, *Abarbinel* explains this Law, in a large Commentary on this Place.

Ver. 12. *Then thou shalt bring her Home to thine House,*] The fore-named Doctors, who are so indulgent to the Soldiers Lust, will have this to signify, that they were to observe the Rules of Modesty in the Camp, and not openly lie with her like Beasts, but privately in their Tents. Thus *Maimonides* himself, *More Nevochim*, P. iii. cap. 41. But it is evident *Moses* doth not speak of any Thing done in the Camp, but of what was to be done when he returned to his *House*; where he was to dispose her in the Manner following, to be his Wife.

And she shall shave her Head,] These and the following Words are variously interpreted, some taking these Things to be done to her, with a Design to abate his Affection to her, that he might not marry her at all; and others, to prepare her, and make her fit for his Bed: for shaving her Head (which everyone knows was used in Mourning) deprived her of one of her greatest Ornaments, and made her less amiable, and consequently might extinguish his Affection, which was kindled by her Beauty. So *Clemens Alexandrinus* understands it: see *lib. ii. Strom.* p. 398, 399. and *lib. iii. p. 456.* And many of the *Hebrews* are of the same Mind, that these Things were ordered to lessen his Affection to her, by making her appear less lovely in his Eyes: see *Schickard's Mischpat Hammelech*, cap. 5. Theorem 17. p. 134, 135. But there are others who take this to have been a kind of Purification, and cleansing her from her Gentilism; and a Token of her becoming a new Woman, that she might be meet to be made his Wife.

And pare her Nails;] This likewise was a Piece of Cleanliness and Neatness. But they who are of the other Opinion translate the Words, *Let her Nails grow*, as our marginal Translation hath it, and the *Arabick* and *Chaldee*, and the *Hebrew* Doctors commonly understand it; which was intended to make her look ugly, and to slack his Love to her. At least, it was suitable to the Condition of a Mourner, as she plainly was, it appears by the next Verse. The *Hebrew* Words, indeed, (which are, *make her Nails*) are dubious; from

whence arose that Dispute we find in the *Talmud* between *R. Eliezer*, who expounds it, *Pare her Nails*, to make them look handsome; and *R. Akiba*, who expounds it, *Let them grow*. The former reasons thus; the Hair and the Nails are to be used alike. Now her Hair is plainly ordered to be cut; and therefore so were her Nails to be. But the other Doctor turns it quite contrary; what was ordered about her Hair, was to make her abominable; therefore this also was intended to make her appear ill-favoured. And indeed the *Hebrew* Word being indifferent to either Sense, we must judge of the Meaning by the Circumstances of the Place: and here they seem to lead us to *R. Akiba's* Interpretation; which *Onkelos*, a most judicious Paraphrast, follows; and many learned Men in later Times, particularly *Schickard* in the Book before-mentioned, p. 134. and *Martinus Gierus de Luctu Hebræorum*, cap. 14. sect. 5.

Ver. 13. *And she shall put the Raiment of her Captivity from off her,*] Her fine Cloaths, wherein they suppose her to have been taken Captive; instead of which she was to put on fordid Apparel, which was the Habit of Mourners. This still tended to cool his Love; the Drift of these Things being (as the *Jews* commonly think) to take away from her all that was inviting and tempting, that so such Marriage might not be common among them.

And shall remain in thine House,] Not stir out of Doors, but be retired; as Persons in a mournful Condition are wont to be.

And bewail her Father and her Mother] Who perhaps were killed in the War; or rather, whom she was likely to see no more. And this also the *Jews* suppose might help to abate his Affection to her; Sorrow and Grief very much spoiling one's Beauty.

A full Month.] So long the *Jews* were allowed to bewail their dead Relations, or at least those who were eminent, as they did *Aaron* and *Moses*. And here I cannot but observe, how *Philo* magnifies this Constitution, and plainly shews he was of the Opinion of *R. Johannes* before-mentioned, that this Captive might not be touched till all these Things were performed. *Τάνυ καλῶς ἐκασα διαλαζάμενον*, (saith he, in his Book, *Περὶ φιλανθρωπίας*, p. 545, &c.) “*Moses* ordered every Thing “ most excellently in this Law: *First*, In not letting the Reins loose to Mens Desires, but restraining them for thirty Days. In which Time, “ *Secondly*, a Trial was made of his Love; whether it was a furious ungovernable Passion, or had something of Reason in it, which advises us to do nothing suddenly, but after serious and long Deliberation. And, *Thirdly*, Ἐλεῖν καὶ αἰχμαλώτισιν. This was a merciful Law to the Captive, that if she were a Virgin, she might bewail her Unhappiness, in not being disposed of in Marriage by her Parents: if a Widow, that she had lost her first Love, and was now to be married to one, who would be her Lord, as well as her Husband.”

And after that] Upon these Words *R. Johannes* grounded his Opinion, That till a full Month was spent in the fore-mentioned Ceremonies, he might not lie with her.

Thou shalt go in unto her, and be her Husband, and she shall be thy Wife.] If he continued, that is, to love her at the End of the Month, and she

she was willing to embrace the *Jewish* Religion, in which, while she remained retired in his House, she was instructed. For the *Jewish* Doctors agree, she was to be baptized; and not merely made a Profelyte of the Gate, (*i. e.* renounce Idolatry) otherwise he might not marry her. And if she refused to embrace their Religion intirely, *Maimonides* saith, they gave her a Year's Time to consider of it; at the End of which, if she remained still obstinate, they required her at least to observe the seven Precepts of the Sons of *Noah*, and so to become a Profelyte of the Gate; otherwise she was to be slain. But tho' she was so converted, no *Jew* might take her to Wife; for such a Marriage, *Maimonides* saith, was counted impious.

Those *Hebrew* Doctors who think a Soldier might enjoy her once, at the first taking her captive, have added another Conceit to this, *viz.* That there was not only this Month's Time allowed her to bewail her Parents, but that he was to stay two Months more, before he *might go in to her, and be her Husband*, that he might see whether she were with Child, or no, by his first Enjoyment of her. For if she were, a great Difference was to be made between that Child, and those she might have by him after Marriage. Concerning which, see *Selden, lib. v. de Jure Nat. & Gent. cap. 13.* where he observes, they make *Tamar*, the Daughter of *David*, an Instance of this; whose Mother being a Captive, they suppose he lay with her as soon as she was taken, and had this Issue by her; but afterward, she becoming a Profelyte, he made her his Wife, and she bare him *Absalom*. Whereby it came to pass, that there was not such a Relation between her and the other Sons of *David* by other Women, but that it had been lawful for *Amnon* to have married her.

But all this is judged by the famous *Abarbinel* (upon 2 *Sam. xiii.*) to be very absurd; and he neither believes that *David* would have committed such a Fact, as to lie with a Woman in her Gentilism; nor, if he had, that this Child would have been looked upon as a Gentile, since he afterward married her Mother. And therefore he takes those Words of *Tamar, ver. 13. Speak to the King, and he will not withhold me from thee*, to be a mere Put-off, as we speak, to get rid of his Company; which *Amnon* understood very well, who knowing he could not have her to Wife, proceeded to force her.

Ver. 14. And it shall be, if thou have no Delight in her, then thou shalt let her go whither she will, &c.] If at the Month's End, or before, his Mind was changed, and he did not like to take her for his Wife, then he might neither meddle with her any more, (as the *Hebrew* Doctors understand it) nor keep her any longer as a Slave, nor sell her, or make Merchandize of her, (as the Text here expressly orders) but give her Liberty to go whither she herself thought good. This he *lost*, say the *Jews*, by his short Pleasure he took at first. For other Captives, whom a Man had made himself Master of by the Law of War, he might employ in his Work as Slaves, or make Money of them; but one whom he had lain with, he was either to marry, or set her at Liberty. This they ground upon the last Words of this Verse, which I shall shew may have another Interpretation. And therefore I shall not insist upon their Sense, (which depends upon the same Words) who think *Moses*

speaks of his not liking her after she was become his Wife, her Humour, Manners, and Conversation being disagreeable to him; in which Case he was to give her a Bill of Divorce, as he might do another Wife, but not keep her as a Slave.

Because thou hast humbled her.] It must be acknowledged that this is an usual Phrase, for having had carnal Knowledge of a Woman, as the Scripture modestly elsewhere speaks, in the like Case. It signifies so in the very next Chapter of this Book, *Deut. xxii. 29. Judg. xix. 24. xx. 2.* and many other Places, where it is used for Violence offered to a Woman, which was the greatest Affliction to her, as the *Hebrew* Word properly signifies. From which I see no Reason why we should depart in this Place; for it was sufficient Affliction and Humiliation to a Captive Woman, (as *Carpsovius* observes, in his *Annotations* upon *Schickard's* Book, which I have so often named) that after she had been brought into a Soldier's House, and kept there a Month, having her Head shaved, Garments changed, &c. in Hope of Marriage, she was rejected at last, when it should have been consummated. And that *Abarbinel* here understands the Word *humbled*, not of his lying with her; but of all the fore-mentioned Conditions which were imposed upon her, as a Preparation for his Bed, and of her Disappointment after she had submitted to be baptized. And indeed the *Hebrew* Word denotes any sort of Affliction: see *Exod. i. 11. Psal. lxxxviii. 8. lxxxix. 23. xc. 15. xciv. 5, &c.*

Ver. 15. If a Man have two Wives, one beloved, and another hated;] That is, less loved; as the Word hated sometimes signifies, *Gen. xxix. 31. Matth. vi. 24. R. Solomon* thinks, that this Case follows the other, because it might so happen, that if a Man suffered himself to be carried with too violent a Passion towards such a Woman, as is before-mentioned, it might turn into Hatred, when he found her not to be agreeable to him.

And they have borne him Children, both the Beloved and the Hated;] Towards which it was likely he would be affected very differently, as he was to his Wives.

And if the first-born Son be hers that was Hated;] As it fell out in the Case of *Leah* and *Rachel*.

Ver. 16. Then it shall be, when he maketh his Sons to inherit that which he hath, that he may not make the Son of the Beloved first-born, &c.] He speaks of Sons; for Daughters were not to have a double Portion. And he speaks of Sons (as the *Jews* will have it) born before the Death of their Father; to whom he divided his Inheritance. For a posthumous Son had not a double Portion, as the *Gemathra* upon *Bathra* saith: see *Selden de Successionibus, cap. 7. p. 29.*

Ver. 17. But he shall acknowledge the Son of the Hated for the First-born,] Which had his first Love, and was to enjoy the Effects of it.

By giving him a double Portion of all that he hath;] Of all that he was in Possession of when he died; but not of that which was his in Reversion after his Death; as *Mr. Selden* shews the Opinion of the *Jewish* Lawyers is, *lib. de Success. cap. 6. p. 24.*

For he is the Beginning of his Strength,] See *Gen. xlix. 1.*

The Right of the First-born is his :] By a very antient Custom, antecedent to the Law, which made the First-born the Head of the Family, and gave him as much more as any of his Brethren of the Estate belonging to it, that he might be able to maintain and support the Dignity of it, *Gen. xxv. 31.* But if there was no Son, and the Inheritance was to be divided among Daughters, the eldest Daughter had not a double Share of the Estate; as Mr. *Selden* shews in the same Book, *cap. 8.*

Ver. 18. *If a Man have a stubborn and rebellious Son,]* By a *stubborn* Son, the *Jews* understand one that will not do as he is bidden, and by a *rebellious*, one that doth what he is forbidden. And they imagine this Law is annex'd to the foregoing, about the Marriage of a Soldier to a captive Woman, because the Issue of such Marriages commonly proved refractory, or at least gave their Parents great Trouble. So *Schickard* observes out of *Tanchuma*. And they confirm it by an Example out of Scripture, *viz.* the two Children of *David*, *Abalom* and *Tamar*, who were both born of a captive Woman, made a Profelyte: the former of which conspired the Death of his Father; and the other being ravished by *Amnon*, was the Occasion of the Death of some of her Brethren. *Mischpat Hammelech, cap. v. Theorem 17.*

Which will not obey the Voice of his Father, or the Voice of his Mother,] Behaved himself not only undutifully, but crossly to them; and with such Contempt of their Authority, as argued he had not only lost all filial Affection and Reverence to them, but would, if he could, undo them.

And that when they have chastened him, will not hearken unto them;] Is never the better for Admonitions, Reprehensions, and Corrections, which they were bound to give him.

Ver. 19. *Then shall his Father and his Mother lay hold on him,]* It is absurd to say, as the *Hebrew* Doctors do, (in their Qualifications of this Law) that his Parents were with their own Hands to apprehend him, and bring him before the Court; tho' it seems reasonable enough, that both Father and Mother should agree in the Complaint against him, and desire Officers might be sent to lay hold of him. In which one cannot well suppose that they would consent to have such a Punishment as follows inflicted upon him, unless he were intolerable.

And bring him out unto the Elders of his City,] Who were to examine the Proofs, and accordingly to pass Sentence upon him. Concerning these *Elders*, see *ver. 3, 4.*

And unto the Gate of his Place :] Where the Court of Judgment was wont to sit. See *xvi. 18.* The paternal Power among the antient *Romans* was so great, that they might put their Children to Death, as they did their Slaves, without any Process before a Magistrate. And this some have taken to be a natural Right; and imagined God would not have commanded *Abraham* to kill his Son, but that it was a Part of his inherent Power. However this be, they were not thought fit to be long intrusted with it; for God here orders, by *Moses*, that it should be committed to the publick Judges, as the most disinterested Persons.

Ver. 20. *And they shall say unto the Elders of his City,]* This seems to intimate the Authority of Parents was still so preserved, that their Testi-

mony alone was sufficient to convict a rebellious Son, without any further Proof. The *Hebrew* Doctors indeed are of another Mind, as I shall shew in the Explication of what follows.

This our Son is stubborn and rebellious, he will not obey our Voice ;] This is to be understood, say they, of a Son that was no less than thirteen Years old and a Day; and so might be presumed to know his Duty, and to be capable of being governed by Counsel and good Advice; and this is reasonable enough. But what they say concerning the Time when he became his own Man, is monstrously absurd: see *Selden, lib. ii. de Synedr. cap. 13. p. 559, 560.* What they say of a Daughter not to be comprehended under this Law, may be admitted, because she was not capable to do so much Mischief in a Family, as a rebellious Son.

He is a Glutton, and a Drunkard.] These Sins are no-where made capital by the Law of *Moses*, but when they were accompanied with rebellious Disobedience to Parents, who were to bring Witnesses, as the *Hebrew* Doctors say, that this Son had stolen some of their Goods, and sold them, that he might spend the Money in these Vices; under which, others are comprehended, which usually attend them; and that he had done this, after he had been admonished and chastised: so that he was not to be punished as this Law at last prescribes, till he was grown incorrigible. For, they say, the Court was first to order him to be whipt, and not to proceed further, till, upon a new Complaint, it was proved that he had run into the same riotous Courses since that Punishment. Then, upon this second Testimony, (as they call it) the Court gave Sentence against him, that he should be stoned to Death, unless the Parents, before the Sentence was pronounced, said they gave him their Pardon. There are a great many little Niceties about the Quantity of Meat and Wine that he ate and drank, and other Matters; with which I do not think fit to trouble the Reader.

Ver. 21. *And all the Men of his City shall stone him with Stones, that he die :]* This is such a severe Sentence, that it inclines me to think, the Parents look'd upon such a Son as so debauch'd, that he would not only spend all their Estate, if he had it, but was inclined to kill them, that he might get it into his own Hands. For the Sentence of Death is denounced elsewhere, against one that struck his Father or Mother, *Exod. xxi. 15.* or that cursed them, *ver. 17.* It is not said, indeed, he should be stoned, but *put to Death*; which they interpret of strangling; this Punishment of stoning being appointed for Idolaters and Blasphemers of God; next to whom Parents are to be revered, being in God's Place, with respect to their Children: see upon the *fifth Commandment*. And therefore other Nations were very severe in their Punishment of such Children as are here described; and particularly the *Romans*, after the Power was taken from Parents to sell them, or put them to Death, and the Censure of them committed to the Magistrates: see *Hen. Steven. in his Fontes & Rivi Juris Civilis, p. 18.* And among the *Athenians*, *Lyfias* saith, (in his Oration against *Agoratus*) he that beats his Parents, or did not maintain them, and provide an Habitation for them, when they were in Want, ἀξίος ἐστὶ θανάτου ἡρώδου, deserved to be put to Death.

The Law indeed did not inflict that Punishment, but only said, *ἀτιμὰ ἔστω*, *let him be infamous*, that is, as they expound it, he might not come into the publick Assemblies, nor enter into their Temples, nor wear a Crown in their publick Festivals; and if any such Persons presumed so to do, they were brought before the Magistrates, who set a Fine upon their Heads, and committed them to Prison till they paid it: see *Sam. Petitus*, in his *Commentary* upon the *Attick Laws*, lib. ii. Tit. 4. p. 163. No Wonder therefore *Moses* ordained this Punishment, when a Son was come to such a Degree of profligate Wickedness, that he endeavour'd to undo his Parents. Which some States have thought fit to follow, in these latter Ages: for *David Chytræus* saith, he himself saw an Example of this Severity at *Zurich*, in the Year One thousand five hundred and fifty; where a disobedient Son was beheaded, who had cursed his Mother, and beaten her.

So shalt thou put Evil away from among you, and all Israel shall hear, and fear.] See concerning this before upon xix. 20.

Ver. 22. *And if a Man have committed a Sin worthy of Death, and he be to be put to Death,*] There were several sorts of capital Punishments, viz. *Strangling, Burning, Cutting off by the Sword, and Stoning*. Now the *Hebrew Doctors* limit this unto such Offenders as were stoned; of which Punishment he speaks in the foregoing Verse. But there being eighteen sorts of Offenders, who were to be sentenced to this Death, they put a further Limitation upon these Words; their Tradition being, as they tell us, the *Sin worthy of Death* (or *Stoning*) is only *Idolatry, or Blasphemy*. So we read in the *Sanhedrim*, cap. 6. sect. 4. *All that were stoned, were also hanged, according to the Opinion of R. Eliezer: but the wise Men say none were hanged but the Idolater and Blasphemer*. And they add there, that only Men, not Women, were thus used; for which I can see no Reason, but the sticking to the mere Letter of these Words; as if the Word *Man* did not comprehend both Sexes.

But if we examine the Scripture, we shall find this not to be true (that no Men were hanged, but they that were stoned); for the King of *Asi* was hanged, *Josh. viii. 29.* and five Kings more, *x. 26.* and they were not hanged, because they were Blasphemers or Idolaters, (for then all the rest of the *Canaanites* should have been so treated) but because they were such Enemies of *God*, as had rebelliously withstood the gracious Summons of Surrender. And there are other Examples also, which confute this; as the two Traitors that murdered *Isboseth*, *2 Sam. iv. 12.* and the five Sons of *Saul*, *2 Sam. xxi. 9.* It is more probable, therefore, that all those whom the Judges thought to be such great Offenders, that it was fit to make them very publick Examples, were hanged up after they had suffered the Punishment of Death, to which they were sentenced. This seems to be denoted in the Word *Chatta*, which signifies sometimes a very great Crime, as appears from *Hosea xii. 8.* where he speaks of *Iniquity, which is Sin*: not as if all Iniquity were not *Sin*; but some Acts of Iniquity were not so heinous, as to be called by that Name.

And thou hang him] After he had been put to Death, as appears by the foregoing Words, which speak of his being put to Death before this

Suspension: Which shews that the Punishment was not the same with the *Roman Crucifixion*, (as *Baronius, Sigonius, Lipsius*, and others, have mistaken) for they hanged Men alive upon the Gibbet; whereby they expired before they were taken down: but this was only hanging up their Bodies after they were dead, and exposing them to open Shame for a Time.

On a Tree:] On a Piece of Timber (saith the *Sanhedrim*) struck into the Ground; out of which came a Beam, whereunto his Hands were tied, as they tell us in the Place before-mentioned. And so *Schickard*, in his *Mischpat Hammelech*, cap. iv. Theor. xiv. So that his Body hung in such a Posture as crucified Men did.

Ver. 23. *His Body shall not remain all Night upon the Tree, but thou shalt, in any wise, bury him that Day;*] This is excellently interpreted by *Josephus*, lib. iv. *Archæol. cap. 8.* *ἡ δὲ τῆς ἡμέρας τῆς δευτέρας ἡ δὲ αὐτῶν, θαψήσεται νοκτὶ.* Having remained the whole Day a Spectacle unto all, he was to be buried at Night: for as soon as the Sun went down, the Body also was taken down. Examples of which we have in the Book of *Joshua*, viii. 29. x. 26, 27. In which he is far more sincere than their Rabbins, who say the Law was satisfied if they hanged up the Body just before the Setting of the Sun, and presently after took it down again: which Exposition seems to have been contrived in favour of their Countrymen; for only *Israelites*, they confess, were to be thus exposed, not *Profelytes of the Gate*, as Mr. *Selden* observes, lib. ii. *de Jure Nat. & Gent. &c. cap. 12.*

For he that is hanged, is accursed of God;] The *Jews* interpret this Clause, as if the Meaning were, he was hanged because he blasphemed *God*. So *Onkelos* himself, and the *Samaritan Versions*, with those of the *Spanish and Mauritanian Jews*, as *Selden* observes lib. ii. *de Synedr. cap. 13. n. 4.* and *Hottinger*, in his *Smegma Orientale*, p. 96, 97. But tho' this be a common Opinion among the *Hebrew Doctors*, yet the *LXX* have taken the Sense right, *Ὅτι κευατημένος ἐστὶν ὁ πᾶς ὁ ἐκ πατρὸς κριμώμενος ἐπὶ ξύλῳ.* *Cursed of God is every one that is hanged on a Tree.* And so *St. Paul*, *Galat. iii.* with very little Difference. For they observed what those Doctors did not, that *Moses* doth not here give a Reason why the Man was hanged up, but why he was to be taken down from the Gallows. Now what Consequence is there in this, *Let him be taken down and buried, because he cursed God*? Every one sees that (tho' the Word *cursed* should be taken in an active Sense) this is not a right Interpretation of these Words: for tho' it had been good Sense to have said, *Let him be hanged because he cursed God*; yet not let him be taken down for that Reason. Now such Persons are here said to be accursed of *God*, not because they were hanged up, but because of their Sin, which deserved they should be thus exposed. So *St. Hieron* upon *Galatians iii.* *Non ideo maledictus quia pendet, sed ideo pendet quia maledictus*: He was not accursed because he was hanged, but he was therefore hanged, because he was accursed; hanging up being a Token that the Man had committed a horrid Crime, whereby he had incurred the high Displeasure of Almighty *God*. So that every one who saw him hang on that Fashion, were

were to think with themselves, This Man was under the Curse of God, because of his Sin; and unless he had undergone this Curse, he could not have been buried, and put into the Condition of other Men. But when he had undergone it for his Sin, then it had been a Sin in the People not to have taken him down, or prolonged his Suspension longer than God imposed this Curse upon him. And the Land had been defiled, if after this Suffering which God had appointed, they had not buried him. To this Purpose *Abarbinel*, who refutes several other Accounts of this Matter, particularly that of *Sol. Jarchi*, who thinks he was not to hang longer than till the Evening; because it would have been a Dishonour to the Sovereign of the World, after whose Image Man was made. This is followed by many, and even by *Grotius* himself, who gives no other Reason of it, in his Book *de Jure Belli & Pacis*, lib. ii. cap. 19. sect. 4. But this is a Reason, as *Abarbinel* notes, why he should not have been hanged up at all. It may be also usefully noted further, that they say in the Tract called *Sanhedrim*, that not only the Malefactor, but all the Instruments of Punishment, were to be buried at the going down of the Sun. Even the Tree itself, upon which he was hanged, was to be buried, *That no Memory of so foul a Thing might be left in the World; nor any might say, Behold this was the Tree upon which such a one was hanged.*

That thy Land be not defiled, which the LORD thy God giveth thee, &c.] By the Stench of the Body, after it putrified, as the same *Abarbinel* expounds it, who observes, that the dead Body of no Creature corrupts and stinks sooner than that of a Man, which is exceeding offensive to the Living. For which Cause, saith he, the Book *Siphre* determines not only that all Malefactors should be buried as soon as the Law here orders, (that they might not imitate the Manners of the *Egyptians* and *Philistines*, and such like People, who let Bodies rot in the Air after they were hanged up) but that every Man should bury his Dead the same Day they died, or be deemed to have transgressed a negative Precept; which may pass for a very good natural Reason of it: but there is something more in it, respecting a legal Pollution, under which their whole Country lay, as long as an accursed Thing hung openly among them; just as all that enter'd into the Tent where a dead Body lay, and all that was in it, were made unclean by it, *Numb.* xix. 14, 15. Upon which Score *St. Paul* might well apply this Passage to Christ crucified for us; not only because he bare our Sins, and was put to Death, and exposed to such Shame as these Sinners were, who were accursed of God; but was also taken down in the Evening, in Token now the Guilt was removed; as the Curse upon the Man that was hanged ended at the going down of the Sun; and as the Land of *Israel* was pure and clean, after the dead Body was taken down and buried, with the Tree upon which it was hanged. *Job. Coch.* hath well explained this in his Notes upon the *Sanhedrim*, cap. 6. sect. 5. whose Sense in short is this: *As our blessed Saviour, while he hung upon the Cross, was made a Curse, and an Execration; so when, according to the Law, he was taken down and buried, both he ceased to be a Curse, and all they that are his.*

Verse 1. **T**HOU shalt not see thy Brother's Ox, or his Sheep go astray, and hide thyself from them:] They were not to turn away their Face, as if they did not see them, and so neglect them. And by *Brother* is to be understood, not only an *Israelite*, but any Man that lived among them; this being a Matter of common Right, and extended to their Enemies, as well as their Friends, *Exod.* xxiii. 4.

Thou shalt in any Case bring them again unto thy Brother.] Not merely give Notice to the Owner, where he saw them, but take care himself to bring them back, that they might not go further astray, and perhaps be quite lost, before the Owner could have Notice of them. This, and many that follow, are Precepts of Humanity, and Care of each other's Welfare; without which, Society could not be preserved.

Ver. 2. *And if thy Brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own House;* And preserve it there, till he could send to him, or find who the Owner was.

And it shall be with thee, until thy Brother seek after it; He was to give Notice, by the public Crier, that such a Beast was with him, and that, as the *Jews* say, three or four times; that the Owner might seek after it. But here they are pleased to make a Distinction; that they were to do this, if there were Marks upon the Beast; but if there were none, they were not bound to cry it; which doth not seem to be reasonable: see *Selden*, lib. vi. de *Jure Nat. & Gent.* cap. 4.

And thou shalt restore it to him again.] He paying the Charges of keeping it, from the Time it was brought to his House, till its being restored. But if no Body could prove a Right in the Beasts that were lost, they became his who found them, and he might lawfully keep them; for no other Owner appearing, they were his that was in present Possession of them; who did very piously, if he gave the Value of them to the Poor (and so the Law was in many Places); but he was an honest Owner of them, if he kept them to himself; as *Grotius* observes, lib. ii. de *Jure Belli & Pacis*, cap. 10. sect. 11.

Ver. 3. *In like Manner shalt thou do with his Ass, and so shalt thou do with his Raiment, and with all lost Things, &c.]* In all other Cases of like Nature, the same Law was to be observed.

Thou mayst not hide thyself.] Pass them by with Neglect, or pretend they did not see them.

Ver. 4. *Thou shalt not see thy Brother's Ass, or his Ox, fall down by the Way, and hide thyself from them:]* Turn away, as if they did not see the Danger they were in.

Thou shalt surely help him to lift them up again.] This hath been explained upon *Exod.* xxiii. 5. I shall only add here a famous Example of this sort of Piety, in *Alphonfus* King of *Naples*; who travelling upon the Road, attended by a great Number of Courtiers, and seeing a poor Ass with a Burden fallen into a deep Slough, (whom all that went before him passed by, without any Regard) when he came to the Place, stopt, and went himself to the Driver, and lent him Assistance to help the Ass out of the Dirt: so *David Ghytræus* upon this Place.

Ver. 5. *The Woman shall not wear that which pertaineth unto a Man, neither shall a Man put on a Woman's Garment; for all that do so are Abomination unto the LORD thy God.*] The last Words of this Place plainly indicate, that it was an idolatrous Custom, which is here prohibited: for *Moses* and the Prophets are wont to speak in these Terms of utmost Abhorrence, concerning such Matters. And nothing was more common among the Heathen, than for Men, in the Worship of several of their Gods, to put on the Garments usually worn by Women, and Women those worn by Men: particularly in the Worship of *Venus*, Women appeared before her in Armour, and Men in Womens Apparel. And thus the Words literally run here in the *Hebrew*; *Women shall not put on the Armour of a Man*, (so the Word *Celi* frequently signifies Armour, as well as other sorts of Instruments) *nor a Man* (*וְגִבּוֹר* the *LXX* translate it) *the Stole of a Woman*: see *Selden*, *Syntag.* ii. *de Diis Syris*, cap. 4. And thus *Maimonides* saith he found this Precept in an old magical Book, that Men ought to stand before the Star of *Venus* in the flower'd Garment of Women, and Women put on the Armour of Men before the Star of *Mars*: *More Nevochim*, P. iii. cap. 37. *Servius* also, upon the second Book of *Aeneids*, mentions a Statue of *Venus* at *Cyprus*, (in which Island were antiently many Colonies of *Phœnicians*) to whom the Women sacrificed in Mens Garments, and the Men in Womens. Many other Nations did the same. See *J. Ger. Vossius*, lib. ii. *de Orig. & Progr. Idol.* cap. 27. & 31. but especially our learned *Dr. Spencer*, lib. ii. cap. 17. *sect.* 1, &c.

But setting aside all this, every one knows, that if there were no Distinction of Sexes made by their Habits, it would open a Door to all manner of Impurity; for which Reason, if there were no other, this Law was very wise and pious.

Ver. 6. *If a Bird's Nest chance to be before thee in the Way in any Tree, or on the Ground, &c.*] By this Place, among others, (particularly *Psal.* viii. 8.) it appears the Word *Tsippor* signifies all kind of Birds, and not only the smaller sort, as some have imagined, but he seems particularly to speak of clean Birds, such as it was lawful for them to eat. And this Precept seems to have been given, to breed in the *Jews* a Sense of a divine Providence, extending itself to all Creatures, and to teach them to exercise their Dominion over them without any kind of Cruelty.

Thou shalt not take the Dam with the Young.] *R. Menachem*, mentioned both by *Drusius* and *Bochartus*, was of Opinion, that it is not Pity towards Birds which is intended in this Law, but Kindness to Mankind; whom God intended by this Usage of other Creatures, to form unto Gentleness and Commiseration towards one another. But others, I think, have more truly determined, that this is a merciful Constitution, with respect to Birds as well as Men; it being a sufficient Affliction, as *Maimonides* calls it, to the Old-one to lose her Young; it being unreasonable also, that Men should consider only their own present Interest, without Regard to Posterity; to whom the Breed ought to be continued, by letting the Old-one go free. Unto which those Verses, commonly ascribed to *Phocylides*, have Respect:

Μηδὲ τις ἐρνείδας καλῆς ἀμα πάντας ἐλέσθω,
Μητέρα δ' ἐκπερλίπης, ὣ' ἔχῃ πάλιν τὴν νεότητάς.

i. e. *Let no Man take all the Birds together out of a Nest; but let the Mother go, that thou mayst have Young ones again of her.*

Ver. 7. *Thou shalt in any wise let the Dam go, and take the Young to thee.*] For there is a great deal of Ill-nature in it, to take away the Liberty and the Life of any Creature, from whom we have received a Benefit; as *Bonfrerius* glosses upon these Words.

That it may be well with thee, and that thou mayst prolong thy Days.] Some of the *Jews*, from these Words, have fancied, that the Observation of this single Precept was of such great Value, as to procure for them even Forgiveness of Sins, and a long Life; which is such a foolish Conceit, that it makes all other Precepts unnecessary. The plain Meaning is, that God would reward them for their kind Usage even of brute Creatures, if other Virtues were not wanting, such as Charity towards their poor Neighbours. And so the *Mishna*, in the Conclusion of the Tract called *Cholin*, discourses very well, *If in a light Precept concerning a Thing which is scarce worth a Farthing, the Law says, That it may be well with thee, and thou mayst prolong thy Days; how much more may this be expected in the weightier Things of the Law?*

Ver. 8. *When thou buildest a new House, then thou shalt make a Battlement for thy Roof;*] The *Jews*, I think, are a little too curious, in setting a Mark upon the Word *thy*, fancying he saith, not simply *the* Roof, but *thy* Roof, to except the Temple, and the Synagogues, and Schools from this Rule; which were no private Man's House, but belonged to the whole Congregation. They say indeed the Temple had Battlements; but not for Necessity, but for Ornament, because the Roof of the Temple was not flat, as the Roof of another House was; for no-body walked upon the Temple, as they did upon their own Houses, to take the Air, and discourse together, or to meditate and pray, (in little Closets they had there) which made it necessary to have these Battlements, of three Foot and a half high, (as the *Jews* say) to prevent any Man's falling down, when he did not attend, but was thinking of some other Thing. See *Constant. L'Empereur*, in his *Annotations on Codex Middoth*, p. 160.

That the Roofs of their Houses were flat, which was the Ground of this Precept, we have many Proofs in the Scripture. For hither *Rahab* brought the Spies, and covered them with the Stalks of Flax, which she laid upon them, *Josh.* ii. 6. Here *Samuel* communed with *Saul*, upon the Top of the House, *1 Sam.* ix. 25. *David* also was walking upon the Roof of his Palace, when he saw *Bathsheba* washing herself, *2 Sam.* xi. 2. And in the same Place *Absalom* caused a Tent to be spread, that he might go in to his Father's Concubines in the Sight of all *Israel*, *xvi.* 22. See also *Isa.* xv. 3. *xxii.* 1. and in the *New Testament*, *Acts* x. 9. Nor was it the Manner of the *Hebrews* only, but of the *Greeks* and *Romans* also, to make the Roofs of their Houses so, that they might walk upon them; and stand there to see

see any publick Shew, or take the Air; as *Is. Casaubon* shews in a Multitude of Instances, *lib. iv. in Athenæum, cap. 12.* where he observes also out of *Pliny* and *Seneca*, that the *Roman Houses* wanted these Battlements, which *Moses* here ordered in this Law. By all which we may easily understand those Places in the Gospel, that speak of proclaiming these Things on the House-top, &c. *Matth. x. 27. Luke v. 19.*

That thou bring not Blood upon thine House, if any Man fall from thence.] And be killed by the Fall. For his Neglect being the Cause of his Death, it made him guilty before God of his Blood, and liable to be punished by the Judges for slighting so profitable an Institution as this is: Which the *Jews* extend to a studious Care about every Thing that might bring a Man's Life in Danger. For Example's sake: they might not keep a mad Dog, nor set up a broken Ladder in their House, &c. as *L'Empereur* observes upon *Bava Kama, cap. 5.*

Ver. 9. *Thou shalt not sow thy Vineyard with divers Seeds,]* What he had said concerning their Fields, *Levit. xix. 19.* he now says of their Vineyards, which they were not to sow with Seeds of a divers Kind: for this was an idolatrous Custom, as the Reason given against it plainly shews. This *Maimonides* saith he found in a Book of the *Zabii*, and in one *Rabbi Josiab*, who taught, that these three Things, *Wheat, Barley, and Grapes* dried in the Sun, should be sown together in the Ground with one and the same Cast of the Hand: Which was so senseless a Thing, that he could not but think they learn'd it from the *Ways of the Amorites*, as his Words are, that is, from the wicked Idolaters of the Country, to which the *Israelites* were going. For *Wheat* being sown properly at one Season of the Year, and *Barley* at another, and a *Vineyard* being an improper Place for the Growth of either of them, this Custom could not have its Original either from God, or from Man, but from the Devil, the Author of Confusion, who taught them this uncouth Rite, in Honour of *Ceres*, perhaps, and *Bacchus*, whom they joined in the same Act of Worship.

Left the Fruit of thy Seed, which thou hast sown, and the Fruit of thy Vineyard, be defiled,] If the *Israelites* had followed this Custom, it would have made both the Corn and the Grapes, that sprung up from such Seed, impure, because polluted by Idolatry; the very Smell of which God would not have to remain among the *Israelites*, as *Maimonides* speaks in his *More Nevochim, P. iii. cap. 37.* See *Dr. Spencer* in his very learned Work *de Leg. Ritual. Hebr. lib. ii. cap. 18.* Every one also knows, that it was unlawful for the *Israelites* to eat any of the Fruits of the Earth, till the First-fruits of them had been offered unto God; which would not have been accepted by him of such Things as these, that were expressly forbidden by his Law, and consequently the whole Crop became unclean to them, and might not be used by them.

Ver. 10. *Thou shalt not plough with an Ox and an Ass together.]* Left that Law should be violated which we read, *Levit. xix. 19. Thou shalt not let thy Cattle gender with a divers Kind.* So some give the Reason of it; even *Maimonides*, in the Book fore-mentioned, *P. iii. cap. 49.* But it seems also to have Respect to those magical Rites

of the idolatrous Nations in those Countries; who thought their Fields would be more fruitful, if, according to some Directions which had been given by their Gods, they were thus ploughed. For one cannot well think that Men, of themselves, would join together two Creatures so different in their Temper and Motions, to draw in the same Yoke, if they had not been led to it by some Superstition or other. For their Strength is unequal. as *Aben-Ezra* here observes, *The Strength of an Ass, is not as the Strength of an Ox.* Whence it was that *Ulysses*, to make it be believed that he was mad, joined an Horse and an Ass to plough: And *Homer, Odyss. 5.* would have Oxen *ισοφέρου*; joined together; that is, *ἴσως φέροντας καὶ ἑλκοντες*, equally bearing, and drawing, as *Bochart* observes the Scholiast there glosses.

The *Jews* commonly think this Law extends to all other Creatures of different Species, which might not be yoked together. But some understand it so, that they might join several Kinds together; provided one was not unclean, and the other clean. *Baal Hatturim* finds this Mystery in this Prohibition, *That the Righteous ought to have no Society with the Wicked.* And there are those who think the Apostle alludes to this, when he saith, *2 Cor. vi. 14. Μὴ γίνεσθε ἐτεροζυγῶντες ἀπίστοις, Be not unequally yoked together with Unbelievers;* which *Bochart* himself thinks not improbable: see *Hieroicoicon, P. i. lib. ii. cap. 13. and cap. 40. p. 401.* where there are other Reasons of this Precept.

Ver. 11. *Thou shalt not wear a Garment of divers sorts, as of Woollen and Linen together.]* The Antients think God intended hereby to teach his People Simplicity in their Manners: see *Bochart*, in the same Book, *P. i. lib. ii. cap. 45. p. 491.* But there was something further in it, as I have observed upon *Levit. xix. 19.* to which I refer the Reader. And shall only add here, that the *Jews* carried this so far, as not to sew a woollen Garment with linen Thread; nor on the contrary.

Ver. 12. *Thou shalt make thee Fringes]* What these were, is sufficiently explained upon *Numb. xv. 38, 39.* See there.

Upon the four Quarters of thy Vesture,] They wore long Garments in those Countries, as most People do still at this Day. And, I suppose, the Garments of the *Jews* had usually four Skirts: But perchance they sometimes had more or fewer than four; and in this Case, if they had but three, their Doctors have resolved they were not bound to make any Fringes for them; but if they had five or six, they were bound to annex them to the four most remote Quarters, in which the intermediate were included. But this is a very unreasonable Subtilty; the Intention of the Law being, that they might be put in Remembrance of God's Commandments by these Fringes, which therefore were to be worn in the Skirts of their Garments, tho' they had been divided into no Wings or Quarters at all.

Wherewith thou coverest thyself.] Which they commonly wore: and it seems to signify the uppermost Garment, which covered all the rest, and was most seen; whereby they were distinguished from the People of other Nations: for that was one End of these Fringes, to be a distinctive Mark that they were of the *Jewish* Religion. And therefore

fore I do not see any Reason in the Determination of their Doctors, who say, *Women-servants* and *little Children* were not bound to wear Fringes: for tho' little Children could not think of the Commandments of God, yet it was fit they should wear the Note of their Religion. There is no Reason neither in their Resolution, when they say, That if Women and Servants (who were bound as much as others to observe the Laws of God) would wear Fringes, tho' they were not obliged by their Constitutions, yet they might not put them on with the common Form of Benediction which they used. But I think they observe rightly enough, that these Fringes were so peculiar to the *Jews*, that the *Samaritans*, tho' acquainted with the Law, did not wear them. Nor do the *Jews* themselves at this Day use them upon their Upper-Garment: for that being no longer four-cornered, (because it made them a Laughing-stock) they wear only under their other Garments a kind of square Frock, with the aforefaid Tassels or Pendants fastened to it; as *Leo Modena* relates in his *History of the Jews*, Part i. chap. 5. Only in their *Synagogues* or *Schools*, at Morning-prayer, every Man puts over his Head a square woollen Garment, with the Tassels fastened at each Corner, which they call *Talith*. Concerning which *Baroloccius*, in his late *Rabbinical Lexicon*, Tom. i. hath a long Dissertation, p. 576, &c.

Ver. 13. *If a Man take a Wife, and go in unto her,*] Have carnal Knowledge of her.

And hate her,] Do not like her; but is desirous to be rid of her.

Ver. 14. *And give Occasion of Speech against her,*] The LXX translate it *ἐπιθῇ αὐτῇ μεμαρτυρησάμενος*, lay to her Charge such Things (for so Words sometimes signify) as are opprobrious.

And bring up an evil Name upon her,] Or, as the Hebrew Words are, bring forth a Name of Evil, or Infamy: which signifies, as Mr. Selden observes, (*Lib. iii. Uxor. Hebr. cap. 1. p. 321.*) the Action itself, which he brought against her in the Court of Judgment. This appears from the Words following.

And say, I took this Woman, and when I came to her, I found her not a Maid;] This was the Form wherein the Action was laid against her, (as the same Selden there observes) in these Words, as the *Jews* say; *Having lain with this young Woman, not of full Age, as her Husband, I found not in her the Tokens of Virginity; and making Inquisition into the Matter, it appears to me that she hath been guilty of Adultery, after I had espoused her: and these are Eye-witnesses of her Guilt.*

Ver. 15. *Then shall the Father of the Damsel, and her Mother, take and bring forth the Tokens of the Damsel's Virginity*] If the Accusation, as they say, was to be made good by Witnesses of her Adultery, then her Defence was to be made, no doubt, by contrary Witnesses, who endeavoured to disprove the Testimony which was brought against her. For so they are constrained to interpret the Words we translate, *Tokens of her Virginity*; as I shall shew upon ver. 17. The Hebrews have many nice Subtilties about the Word *Damsel*, with which I shall not trouble the Reader: see Selden, in the fore-named Place, *lib. iii. Uxor. Hebr. cap. 1.*

Unto the Elders of the City] The Court consisting of twenty-three Judges; who had the Cog-

nizance of Common, Capital, and Penal Causes; in every City.

In the Gate.] Where the Court sat, as I observed before upon xvi. 18. And this may be added to what I noted there, that by this may be explained those Words in the Book of *Job*, [v. 4. concerning the Children of the Wicked, that they are *crushed in the Gate*, i. e. lose their Cause, and are condemned in the Court of Judgment; and those of the Wise Man, *Prov. xxii. 22. Oppress not the Afflicted in the Gate*, i. e. Do him Justice, and not let him be overthrown, because he wants Money to defend his Cause. This appears to be the Sense from the very next Words, ver. 23. *For the LORD will plead their Cause*, &c.

Ver. 16. *And the Damsel's Father shall say unto the Elders, I gave my Daughter unto this Man to Wife,*] The *Jews* say, the Mother had no Power to espouse her Daughter, but the Father only, before she was of Age. *Mischna Sotæ, cap. 3. sect. 8.* Where *Wagenseil* notes, that the Mother, and Brethren also, had some Power in this Matter; but such, that the Daughter, within a Time limited, might make the Contract void.

And he hateth her:] Hath no Affection which an Husband ought to have to his Wife. If she had no Parents alive, the Judges appointed her a Guardian: and *Josephus* saith the next of Kin were to patronise her, as if they had been her Parents.

Ver. 17. *And, lo, he hath given Occasions of Speech against her,*] See ver. 14. He doth not add what there follows, *and brought up an evil Name upon her*, (i. e. accused her publicly before you of Adultery) because it is sufficiently comprehended in this.

Saying, I found not thy Daughter a Maid;] As such and give such Evidence.

And yet these are the Tokens of my Daughter's Virginity.] I have good Witnesses to the contrary; which are here ready to be produced before the Court, to disprove the former Testimony.

And they] That is, the Witnesses which the Father produces.

Shall spread the Cloth before the Elders of the City.] Tho' such Tokens of Virginity, as are commonly understood by these Words, might always be found in those Countries, (being very consonant to the Opinion of the chiefest Arabian Physicians, as Mr. Selden observes out of *Avicenna*, and of the Africans and other People at this Day, as many Authors testify: see *Job. Geusius de Victimis Humanis, Pars i. cap. 9.* and *Pars ii. cap. 2.* and *Wierus L. Medicarum Observationum, Sect. de Hymene*) especially in such Virgins as the *Jews* say were here meant, who were under thirteen Years of Age; and tho' all that some Physicians and Lawyers in these Parts of the World have said to the contrary, is of no Consideration, yet there are weighty Reasons to incline us to think, that no Man of common Sense would bring such an Action against his Wife, wherein he was sure to be cast, whether his Cause was right or wrong, if these were the Evidences whereby it was to be tried. For if he accused her falsely, he knew her Friends were able to produce the Sheet wherein they lay when they were married, with such Tokens upon it as would disprove him, and render him guilty of Defamation. And if he had a just

Ground to accuse her, because he knew they could produce no such Tokens; yet this was no Proof she had been vitiated since she was espoused to him; for she might have been corrupted before; and then he could not attain his End, which was to be rid of her, not by way of Divorce, (for then he must have given her a Dowry, which he was desirous to save) but by having her put to Death as an Adulteress, which *Ver. 21.* shews to be the present Case. Such evident Reasons as these have constrained the *Jews* to understand these Words, not according to the very Letter of them, but figuratively; of such Witnesses produced by her Parents, as convinced the other of Falsity so evidently, that they made it appear as plainly as a Piece of Cloth that is unfolded, and laid before Mens Eyes to view it. And they think the *Hebrew* Word *Simlab*, which we translate *the Cloth*, favours this Exposition: for it never signifies a *Sheet*, or *Linen Cloth*, (which is wont to be called *Sadin*, *Judg. xiv. 12. Prov. xxxi. 24.*) but such Cloth as Mens Garments are made of, which commonly is *Woollen*, not *Linen*. And so it is used in this Book, *Deut. x. 18.* and in this very Chapter, *ver. 5.* So that the Sense is, *They shall produce evident Proofs, and lay them before the Court, like a Piece of Cloth, which is spread for all that please to look upon it.* Whether this be the Truth, or no, I will not dispute; but refer the Reader to Mr. *Selden*, *lib. iii. Uxor. Hebr. cap. 1, 2.*

Ver. 18. And the Elders of that City shall take that Man,] If they were convinced that he had accused his Wife falsely, he was to be delivered into the Hands of the Officers who executed the Sentence of the Court.

And chastise him.] Condemn him to receive forty Stripes save one, as both *Josephus* and the *Talmudists* agree; and it was to be done with a Scourge made of Thongs of an Ox's Hide. The Woman was dismissed with a solemn Benediction; the Form of which is set down in the *Jewish* Rituals: and, as for the false Witnesses against her, they were condemned to be stoned, according to the Law, *xix. 18, 19.*

Ver. 19. And they shall amerce him in an hundred Shekels of Silver, and give them unto the Father of the Damsel;] Who was to receive this Satisfaction for the Reproach which was thrown upon his Family. It is something strange, that *Josephus* should mention only πεντήκοντα σίκλας, fifty Shekels to be paid to her Father, when the Scripture expressly saith an hundred, *lib. iv. Archæolog. cap. 8.* But it is supposed by some, that he means fifty besides her Dowry, which he was to have given her, if he had put her away: which that he might save, he designed to take away her Life; and therefore was punished double to what it would have cost him, if he had been so wicked.

Because he hath brought up an evil Name upon a Virgin of Israel,] Laid the most infamous Crime to the Charge of an innocent Virgin; and that out of Hatred to her, and Love to his Money. For if he would have put her away, according to the Law of Divorce, no Man could have hindered him, as *Maimonides* observes: but then he must have paid her fifty Shekels, which they take to be the Dowry of Virgins, mentioned *Exod. xxii. 16, 17.* To keep which to himself,

and be rid of her, he brought this scandalous Action against her; for which he was thus justly punished.

And she shall be his Wife; he may not put her away all his Days.] Besides the two former Punishments, in his Body and his Purse, he was deprived of the common Benefit which all Men had, who did not like their Wives; which was to sue out a Divorce. Here *Maimonides* calls upon his Readers to admire the wise Ordination of God, which appears in his Judgments, as well as in his Works. For, because this Man took away his Wife's Reputation, therefore God ordered him to be rendered vile, by being whipt: and because he basely contrived to save her Dowry of fifty Shekels, he ordered him to be amerced as much more: and because he indulged his Lust, and sought nothing but his Pleasure, therefore he was bound to keep her as long as she lived, *More Nevochim; P. iii. cap. 49.*

Ver. 20. But if this Thing be true, and the Tokens of Virginitie be not found for the Damsel;] If the Witnesses which appeared for her, could not prove the Falsity of their Testimony who appeared against her.

Ver. 21. Then they shall bring out the Damsel to the Door of her Father's House,] Where she was to be punished, as a Disgrace to her Parents, who had taken no better Care to preserve her Chastity, while she lived with them.

And the Men of her City shall stone her with Stones, that she die;] This was the Punishment of such Adulteresses, except only of a Priest's Daughter, who, if she was guilty of this Crime, was burnt alive, *Lev. xxi. 19.* And it plainly shews he speaks here of a Woman corrupted between the Time of her Espousals, and her Husband's completing the Marriage. Otherwise he could not have had this capital Action against her, none being put to Death for simple Fornication. And this *Maimonides* saith in *Seder Zeraim*, that from *Moses* to his Time, it was never doubted, the Woman he here speaks of, was one that proved false to her Husband after she was contracted to him.

Because she hath wrought Folly in Israel,] A great Wickedness; as the Word *Folly* signifies in Scripture, and as the *Vulgar* translates it.

To play the Whore in her Father's House:] Where she remained after her Espousals, as in a safe Place, till her Husband brought her Home to his own House.

So shalt thou put Evil away from among you.] See *xix. 19.*

Ver. 22. If a Man be found lying with a Woman married to an Husband, then they shall both of them die, &c.] It is not said what Death, either here, or *Lev. xx. 10.* But the *Jews* say they were to be strangled: which is an Opinion so settled among them, that *Buxtorf* saith he never saw any *Hebrew* Book which assigned any other Punishment for Adultery but this. Stoning indeed was the Punishment of her that after her Espousals play'd the Whore (as was noted before) between that Time and her Marriage: but after the Marriage was completed, if she were guilty of this Crime, this was the only Punishment, according to their Tradition: see upon *Lev. xx.*

10. and *Buxtorf. de Sponsal. & Divortii*, p. 32, 33. and *Grotius*, in *John* viii. 5.

Ver. 23. *If a Damsel, that is a Virgin, be betrothed unto an Husband,]* But not yet known by him : for there was generally some Space between the Espousals and the Bringing her Home to her Husband's House. And the Time allowed was more or less, according to her Age : see *Selden lib. ii. Uxor. Hebr. cap. 8.*

And a Man find her in the City, and lie with her :] If he lay with her any-where else, the Crime was the same ; but it was not so easy to corrupt her in her Father's House, or among her Friends, where she remained till the Completion of the Marriage, as it was to do it abroad in the City, or in the Field.

Ver. 24. *Then ye shall bring them both out unto the Gate of that City,]* That is, to the Court of Judgment, which sat there ; as I noted upon *xvi. 18.*

And ye shall stone them with Stones, that they die ;] After they had been sentenced to this Death by the Court.

The Damsel, because she cried not,] Which was a Demonstration she was not forced, but lay with him by Consent.

Being in the City ;] Where the Neighbours might have heard her Cry ; and the Force, if there had been any, prevented.

And the Man, because he hath humbled his Neighbour's Wife :] For so she was by such a Contract, as made her only his. This is supposed to be the Case of the Woman taken in Adultery, mentioned *John* viii. 5. See my Notes upon *Lev. xx. 10.*

So thou shalt put away Evil from among you.] See *ver. 21, 22.*

Ver. 25. *But if a Man find a betrothed Damsel in the Field,]* Where no body was near, as in the City.

And the Man force her, and lie with her ;] It was presumed, by the Circumstances of the Place, that she did not consent, but was under a Force ; as she also affirmed, and he could not prove the contrary.

Then the Man only that lay with her shall die :] Because he only was guilty of a Crime, as it follows in the next Words.

Ver. 26. *But unto the Damsel thou shalt do nothing ; there is in the Damsel no Sin worthy of Death ;]* To make her liable to suffer Death : for it was her Misfortune, as we speak, not her Fault, that she was ravished.

For as when a Man riseth against his Neighbour, and slayeth him,] He not being able to defend himself.

Even so is this Matter.] It is here observed by many, (particularly by *Grotius* and *de Dieu*) that Chastity is equal unto Life.

Ver. 27. *For he found her in the Field,]* Far distant from all Company.

And the betrothed Damsel cried,] For Help, as she affirmed, and as it was presumed ; because, if she had consented, some other Place might have been found, more convenient for their Purpose than the Field.

And there was none to save her.] None appeared to rescue her, as she desired.

Ver. 28. *If a Man find a Damsel that is a Virgin,]* In the Field, before-mentioned.

Which is not betrothed ;] To a Husband.

And lay hold on her, and lie with her, and they be found ;] There be Witnesses of it ; or they themselves confess it. This Case is different from that in *Exod. xxii. 16, 17.* in many Respects. For that Law speaks of one that was drawn in to consent to the Man's lying with her by enticing Words, (which is expressly there mentioned) and fair Promises, perhaps, of Marriage ; but here *Moses* speaks of one that *laid hold of her, i. e.* deflowered her by Force and Violence. In this Case the Man was bound to marry her, if she and her Father pleased (for both their Consents were required, tho' the Man that deflowered her could not refuse) ; but in the former Case the Man himself might choose whether he would marry, or no, which he could not refuse in this ; and besides, was bound to pay *fifty Shekels*, as a Mulct upon him for the Crime, as follows in the next Verse : see *Selden, lib. i. Uxor. Hebr. cap. 16.*

Ver. 29. *Then the Man that lay with her, shall give unto the Damsel's Father fifty Shekels of Silver,]* Here is another Difference between this Case, and that in *Exodus* ; where the Man was bound to settle a Dowry upon her ; but here to pay a Fine unto her Father. The Reason is plain ; because there was no Need of settling a Dowry in this Case, as in the former ; for the Dowry was settled upon her in that Case, lest the Husband might lightly and wantonly put her away by Divorce, and she have nothing to maintain her ; of which there was no Danger here, because this Law saith expressly, in the Conclusion of this Verse, that *he may not put her away all her Days.* Yet there are those who think it likely, that in this Case also he settled a Dowry of *fifty Shekels* upon her, besides what he paid to her Father ; for otherwise the Condition of a Virgin, deflowered by Force, was worse than hers deflowered by her own Consent.

They have some Exceptions concerning this Payment to her Father, which are not very material, nor certain. But this is considerable, that this Fine was the same, whether the Woman was of noble, or of mean Parentage, neither more nor less was paid by the Law. But in after-times, the *Sanhedrim*, they tell us, added some other Mulcts besides this here mentioned ; because it seemed so small, that the Honour of a Virgin was not thought sufficiently repaired by it. Therefore he that inticed a Virgin paid other two ; one for the Shame and Dishonour he had done her ; and the other for the Loss of her Virginity, and vitiating her Body. And he that forced a Virgin paid a third besides these two, upon the Account of the Pain unto which he was supposed to have put her. And in these three they proportioned the Penalties to the Quality of the Person, and other Considerations, which made them vary : see *Selden*, in the fore-named Place, p. 123.

And she shall be his Wife, because he hath humbled her ;] Tho' she were blind, or lame, or leprous, he could not refuse her, if she and her Father required him to marry her.

He may not put her away all his Days.] This was a third Part of his Punishment for the Force he had committed, that he should be forced not

not only to take her to Wife, but constrained also to keep her as long as she lived, and not have the Liberty of giving her a Bill of Divorce, as other Men might do, who were desirous to part with their Wives.

If it be ask'd, How it could be known whether she was inticed, or forced? They answer, as was observed before, that it was reasonably presumed that he forced her, if the Thing was done in the Field, or in a Place far from Inhabitants: but if in the City or Town, that she consented; unless the contrary was evidently proved.

Ver. 30. *A Man shall not take his Father's Wife,]* That is, shall not marry her.

Nor discover his Father's Skirt.] Nor so much as lie with her. For this is a modest Phrase, borrowed from the antient Custom in those Countries; where the Bridegroom, when he brought his Bride into the *CHUPPA*, as they called it, or Bridal Chamber, spread the Skirt of his Robe over her, to signify his Right to her, and Power over her, and that he alone might lawfully enjoy her, *Ruth* iii. 9. *Ezek.* xvi. 8.

And this Verse seems to me to be here inserted as a short *Memorandum*, that they should be careful to observe all the Laws which he had delivered against incestuous Marriages, in the *eighteenth* Chapter of *Leviticus*: see there *ver.* 8. and *xx.* 11.

C H A P. XXIII.

Verse 1. **H***E that is wounded in the Stones,]* Bruised or compressed in those Parts; as the Manner was of making *Eunuchs*, who are here spoken of, and were sometimes made that Way, when they were Infants; or by taking them quite away; which was done in some, when they were grown up. And there were those, who had none of these Parts left remaining; as it follows in the next Words.

Or hath his Privy Member cut off,] In Whole, or in Part; which was not used, till they found the other did not effectually answer their Purpose in this unnatural Practice. Wherein some thought they honoured their Gods, particularly *Cybele* the Mother of the Gods, unto whose Service her Priests devoted themselves, by cutting off their Genitals. So not only *Minucius Felix*, *Tertullian*, and several other of the antient Christian Writers testify, but many also of the Pagan: see *Joh. Geusius de Victimis Humanis*, *Pars* ii. *cap.* 1.

Shall not enter into the Congregation of the LORD.] These Persons were so much abhorred by some among the Pagans, that *Lucian* saith they were excluded not only from the Schools of Philosophers, but, which was more, ἀπὸ τοῦ ἱεροῦ αὐτῶν, καὶ περιεργασίας, καὶ τῶν κοινῶν ἀναστροφῶν συλλήγων, from their holy Offices, and their Sprinklings, and all common Meetings. So *Diocles* is introduced speaking in his *Eunuchus*. But no-body thinks this to be the Meaning here, that they should not entertain such a Person as a Profelyte; or that he should not come to worship God at the Temple: for that was free for all Nations, if they renounced Idolatry. But the Meaning of this Law is, either to forbid the *Israelites* to marry with such Persons, or not

to admit them to bear any Office in the *Jewish* Commonwealth. The *Hebrew* Doctors generally take it in the first Sense: see *Selden de Jure Nat. & Gent. lib. v. cap. 16.* and so do a great many among Christian Writers. And there is an eminent Example of the Use of this Phrase in this Sense, *Nehem.* xiii. 1, 2, 3. But some think it was superfluous to forbid this, because none would marry with such Persons, as were incapable to perform the Marriage Duty: and therefore they follow the second Sense, it being certain that the *Hebrew* Word *KAHAL*, Congregation, signifies, in many Places, not the whole Body of the People of *Israel*, but the great Assembly of Elders, into which no such Person was to be admitted; because they were unfit for Government, *Eunuchs* being observed generally to want Courage. Thus *Simeon de Mais*, and others, who seem to have great Reason on their Side. Yet it is so plain, that the Congregation of the LORD, in the following Part of this Chapter, signifies the People of *Israel*, who might not marry with the Persons mentioned *ver.* 2, 3, 8. that I cannot but think it ought to be so interpreted here. For tho' such Marriages were useless and unprofitable, as *Maimonides* speaks, yet they made a Distinction between those who were made *Eunuchs* by God, (that is, born so) and those made by Men: and this Law, they say, is not to be understood of the former, but only of the latter. Some of which, it is certain, were left in such a Condition, that they were desirous of Marriage; as appears by the Constitution of the Emperor *Leo*, who did not think it superfluous to forbid Marriage with them. For it appears by it, that some Women choose such Husbands: see also *Ecclesiasticus* xxx. 20. but especially the Book ascribed to *St. Basil*, (*de vera Virginitate*, *Tom.* i. *p.* 719, &c.) where there is too free a Description of the unextinguishable Lust of such *Eunuchs* as were only deprived τῆς ἐλευθέρου, whose Company he charges Virgins to avoid, not only because they hoped to corrupt them without Danger of Discovery, but were insatiable in their Desires. And on the other Side, tho' they were unfit for Marriage, yet it appears by many Instances in History, that they were not unfit for Government; nor wanted Courage for the greatest Undertakings. I need only refer the Reader for this to *Xenophon's Cyropædia*, *lib.* vii.

They that follow allegorical Senses, free themselves from all these Difficulties: see *Filescus*, *lib.* i. *Seletorum*, *p.* 169, & 185. But one cannot think that *Moses* intended any of those Things; tho' such pious Use may be made of his Words.

Ver. 2. *A Bastard]* The *Hebrews* do not understand by the Word *Mamzer*, one that was begotten in simple Fornication, out of the State of Marriage; but one that was begotten of such Persons as the Law forbade them to marry, or lie withal, under Pain of being cut off, viz. those mentioned in the *eighteenth* of *Leviticus*. They only except this single Case, If a Man lay with a menstruous Woman, and begat a Child of her at that Time, it was not a *Mamzer*: see *Selden*, *lib.* de Succession. in Bona Defunct. *cap.* 3. and *lib.* v. de Jure Nat. & Gent. *cap.* 16. and *Wagenfeil* lately, in his very learned *Annotation* upon *Mishna Sotæ*, *cap.* 4. *secl.* 1. where he

observes out of a MS. which he calls very precious, (*Etz-Hachajim* in *Hilcoth Nidda*) that *Mamzer*, whether Male or Female, was excluded from the Congregation of the LORD. And they were *Mamzers* who were born of any Woman whom the Law prohibited them to have Knowledge of, whether it was by Violence or by Consent, by Error, or advisedly, it made no Difference.

Shall not enter into the Congregation of the LORD;] Not marry with an *Israelite*. So all the Doctors, none excepted, expound it, as Mr. *Selden* observes, *lib. ii. de Successione in Pontific. cap. 2. p. 209.* If any Man of *Israel* married such a Woman, or any Woman of *Israel* married such a Man, and they were found in Bed together after Espousals, they were both whipt, for violating this Precept. But if they lay together without any Espousals, this Punishment was not inflicted on them.

Even to his tenth Generation shall he not enter into the Congregation of the LORD.] That is, never, as the *Hebrew* Doctors expound it. And *Maimonides* (*More Nevochim, P. iii. cap. 49.*) gives this Reason for it, that People might be deterred from such Marriages or Conjunctions, which would leave an indelible Blot upon their Posterity. And indeed some Heathens antiently put such a Mark of Infamy upon mere Bastards, as to prohibit both Males and Females to come to their sacred Offices. Such a Law there was at *Athens*, mentioned by *Isæus*; as *Casaubon* observes upon *Athenæus, lib. vi. cap. 6. p. 410.*

There were some also of these *Mamzers*, who were not manifestly born of such incestuous, or other forbidden Mixtures, but were called dubious, because their Fathers were not known, or being exposed, and found in the Fields, or the Streets, neither Father nor Mother were known. Yet it being uncertain whence they were descended, the *Israelites* might not marry with them, for fear they should be polluted by those who perhaps were born of incestuous Parents. But Profelytes of Justice, they say, might marry with *Mamzers*; and, that they might not for ever be excluded from the Congregation of the LORD, they contrived this Remedy for the Restitution of their Blood. They might marry a Slave, (who was baptized, and become a Jew) whose Children were not reputed *Mamzers*, but only Slaves: who being made Jews, and having their Freedom given them, might lawfully marry with a Jewish Woman; and then they were intirely incorporated into the Congregation of the LORD: for *Proles sequitur Matrem*, the Issue follows the Mother, (as that MS. of *Wagenseil* hath it, *p. 565.*) and there was no Regard had to the Father.

Ver. 3. *An Ammonite or Moabite shall not enter into the Congregation of the LORD; even to their tenth Generation, shall they not enter, &c. for ever:*] These last Words, *for ever*, in this Verse, the Jews think, warrants them to interpret those Words to the tenth Generation, in the foregoing Verse, as if he said, *never*. It is certain indeed that *Moses* intended to exclude the *Moabites* and *Ammonites* from marrying with the Jews for ever; for so *Nehemiah* understood him, when he quoted this Law, *xiii. 1.* as a Reason against the *Israelites* Marriages with them in his Time, when

more than *ten Generations* were past. But then these Words, *for ever*, being omitted in the foregoing Verse, where he speaks of *Mamzers*, it seems reasonable that they should not be so interpreted; but that after ten Generations were past, all Distinction between them and others should be abolished. This, one would have expected, should have been the Sense of those who examine every Word so nicely as the Jews do: for here being mention made only of an *Ammonite* and *Moabite*, that is, of the Males of these two Nations, they will not have their Women concerned in this Law: but say, that an *Israelite* might take one of them to Wife, if she embraced their Religion. For thus they expound this whole Matter of Marriages with *Profelytes of Justice*, that is, such of other Nations as became intirely of the Jews Religion. With such Profelytes of some Nations, whether Men or Women, the *Israelites* were never to make any Marriages. With those of some other Nations, they were prohibited only to marry with their Men; with others, they were prohibited to marry only for some Generations; and there were others, with whom they might marry as soon as they were made perfect Profelytes. Of the first kind were the seven Nations of *Canaan*, mentioned *Deut. vii. 1.* with the Males or Females of which they might never contract an Affinity. To the second Kind belong the *Ammonites* and *Moabites*; to whose Males an *Israelitish* Woman was forbid by this Precept to marry: but a Man of *Israel* might marry any of their Women, after they professed the Jewish Religion; otherwise *David*, who descended from *Ruth*, a *Moabite*, had been illegitimate. Of the third Kind, were the *Edomites* and *Egyptians*: with whom, and with their Children, the *Israelites* might not marry; but their Grandchildren might. And of the fourth Kind, were all other Nations besides these mentioned. This is an Abridgment of what our great *Selden* hath more largely shewn to be the Sense of the Jews, in his fifth Book *de Jure Nat. & Gent. &c. cap. 14.* which another excellent Person, *J. Christop. Wagenseil* hath confirmed out of his inestimable MS. as he calls *Etz-Hachajim*, in *Hilcoth Nidda, cap. 10.* See *Excerpt. Gem. in Sota, cap. 1. p. 143.*

Ver. 4. *Because they met you not with Bread, and with Water, in the Way, when ye came forth out of Egypt;*] This seems to belong to the *Ammonites*, who had no Compassion towards the *Israelites*, when they were distressed in the Wilderness: but tho' they were near of Kin to them, did not shew them that Civility, which is commonly expressed to mere Strangers in their Travels, *Gen. xiv. 18. xviii. 2, 31. xix. 1, 2.* We do not find any mention of this Barbarity of theirs in the foregoing History; but we read how kind God ordered the *Israelites* to be to them, in not meddling with them, much less distressing them, as they passed by their Country, (*Deut. ii. 19.*) Which aggravated their Inhumanity, in not vouchsafing this common Kindness, to the *Israelites*, of giving them the Refreshment of Bread and Water as they went by them.

And because they hired against thee Balaam, the Son of Beor or Petkor of Mesopotamia, to curse thee.] As the foregoing Passage peculiarly refers to

to the *Ammonites*, so this doth to the *Moabites*; who, with the Assistance of the *Midianites*, invited *Balaam*, by the Promises of a great Reward, to come from the Eastern Country, and curse the *Israelites*: see *Numb. xxii. 5, 6, 7*. For these two Reasons God laid this Prohibition upon his People; in which *Maimonides* observes the divine Justice, in proportioning Punishments to Offences: for *Amalek* coming out against the *Israelites*, when they were newly come forth from *Egypt*, to cut them off with the Sword, God commanded their Memory to be blotted out (*xxv. 19.*); but the *Ammonites* being only basely covetous, and the *Moabites* acting against them only by Craft, and not by Force, God inflicted no other Punishment upon them but this, that his People should avoid all Affinity with them, and shew no Love to them, *More Nevochim, P. iii. cap. 41.* And the MS. Author of *Etz-Hachajim*, mentioned by *Wagenfeil*, in the Place fore-named, makes this the Ground of the Distinction mentioned before between the Males and Females of those Countries. *Their Males*, saith he, *might never marry with an Israelitish Woman; but by a Tradition delivered down to us from Moses in Mount Sinai, we hold, that the Women of those Countries* (if they embraced the Jewish Religion) *might be married to a Man of Israel. For the Women must be thought, in all Reason, not to have been guilty, as the Men were, of that which was the Reason of this Law; it not being the Custom for Women to bring out Bread and Water to Travellers; nor did they send Ambassadors to hire Balaam to come, and curse the Israelites.* Accordingly we find *Ruth*, who was a *Moabite*s, married to *Boaz*, the Ancestor of *David*.

Ver. 5. *Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the Curse into a Blessing unto thee, because the LORD thy God loved thee.*] *Balaam* indeed did not curse the *Israelites* as the *Moabites* desired, and he intended; but no Thanks were owing to him for that: but it was to be ascribed to the Love of God to his People, who constrained him, against his Will, to bless them.

Ver. 6. *Thou shalt not seek their Peace, nor their Prosperity, all thy Days for ever.*] By entering into any League with them, much less by taking them into conjugal Society: but on the contrary, they were to look upon them as dangerous Enemies; who being their near Neighbours, would watch all Opportunities to ensnare or disturb them.

Some of the *Jews* would have this to be an Exception to the General Rule, *xx. 10.* that they might not offer them Terms of Peace, as they were bound to do to all Men, but the Seven Nations of *Canaan*: tho', if they desired Peace, they were bound, they say, to grant it: see *Schickard*, in his *Mischpat Hammelech*, p. 118. But *Grotius* hath well observed, upon *Matt. v. 43.* that God did not give the *Jews* any Right to their Country (as appears from *Deut. ii. 19.*); and therefore the Meaning here is, that they should not make any League with them of mutual Assistance, which they called *foedera συμμαχίας*.

Ver. 7. *Thou shalt not abhor an Edomite;*] So as never to enter into the Society of Marriage with them, they being a circumcised People.

For he is thy Brother:] Nearer of Kin to them than the *Ammonites* and *Moabites*; *Esau* their Father being the Twin-Brother of *Jacob*. And so *Moses* calls them, when he delivers God's Command to the *Israelites* not to meddle with them, *Deut. ii. 8.* *We passed by from our Brethren the Children of Esau, &c.* Here it may be observed, that the Word *Brother* comprehended more than the *Israelites*, as our Saviour shews the Word *Neighbour* did, *Luke x. 29, &c.*

Thou shalt not abhor an Egyptian; because thou wast a Stranger in his Land.] That is, the *Egyptians* in a sore Famine sustained them, their Children, Flocks and Herds, very kindly; the Memory of which Benefit God would not have forgotten, tho' in future Generations they were cruelly oppressed by them.

Ver. 8. *The Children that are begotten of them shall enter into the Congregation of the LORD in their third Generation.*] When they had been Proselytes for three Generations, it was lawful to marry with them. Nay, some of the *Jews* are so liberal here of their Kindness, as to understand by *Banim*, not *Children* in general, but *Sons*, with whom only Marriage is forbidden till the third Generation, Marriage with their Daughters being lawful, as they think, as soon as they turned complete Proselytes. Upon which account *Solomon* took *Pharaoh's* Daughter to Wife: see *Selden*, lib. v. de *Jure Nat. & Gent. cap. 14, 15.* where he observes that all this held good only till the Captivity of *Babylon*, when all these Nations being confused, they might marry with any of them, if they became *Jews*: for Wars, and Colonies, and Deportations, had made such a Mixture of People, that one could not be known from another. This *Wagenfeil* hath lately confirmed out of several *Hebrew* Authors, whom *Mr. Selden* did not trouble himself to mention; and particularly out of the MS. *Etz-Hachajim*, which he most highly commends: see p. 149. upon *Sota*. They all agree likewise, that none of these Laws extended to Proselytes, who might marry with any of these Nations: see *Selden ib. cap. 18.*

Ver. 9. *When the Host goeth forth against thine Enemies, then keep thee from every wicked Thing.*] This was a Rule to be observed at all Times; but then especially, when they had the greatest Need of the divine Help, (for which wicked People could not reasonably hope) and when there was the greatest Danger of being wicked, in a Time of such Licence as Soldiers commonly take. There is a Sentence very like this in *Agathias*, lib. ii. (mentioned by *Grotius* towards the Conclusion of his *Prolegomena* to the Book de *Jure Belli & Pacis*). *Ἀδικία καὶ ἡ Θεῷ ἀσεβεία φευκτά καὶ αἰεὶ καὶ ἀσύνετα· μάλιστα δ' ἐν τῷ πολεμικῷ καὶ ἀντιπαραστάσει.* *Injustice and Neglect of God's Service are ever to be avoided, as most pernicious; but especially in a Time of War, and when Men are upon the Point of giving Battle.* Which he proves elsewhere, by the illustrious Examples of *Darius*, *Xerxes*, and the *Athenians* in *Sicily*.

Ver. 10. *If there be among you any Man that is not clean, by reason of Uncleanness that chanceth him by Night;*] This seems to be only one Instance of Uncleanness, from which they were to keep themselves carefully; tho' it was no moral Impurity, not a voluntary Pollution.

By which it was easy for them to understand, how watchful they were to be over themselves, in all other Cases, especially such as had an inward Turpitude in them.

Then shall he go abroad out of the Camp:] There is no such Thing required before in *Levit. xv. 16.* There the same Pollution is mentioned. The Reason, I suppose, was, that he speaks there of what happen'd to them in their own Houses; where they had private Chambers, into which they might retire, and keep themselves from defiling others: but here, of those that were abroad in the Army, where it was hard to keep their Fellow-Soldiers from touching them, without removing out of the Camp.

He shall not come within the Camp.] This some understand, particularly *Drusus*, of not coming within the Camp of God, and of the *Levites*, that is, to the Tabernacle: but it seems to be an Exclusion of him from the whole Camp of *Israel*, as I have expounded it.

Ver. 11. *But it shall be, when Evening cometh on, he shall wash himself with Water; and when the Sun is down, he shall come into the Camp again.]* See *Levit. xv. 16.* The End of all this (as *Maimonides* observes, *More Nevochim, P. iii. cap. 61.*) was, that every Man might have this fixed in his Mind, that their Camp ought to be as the Sanctuary of God (into which every one knows no Man might enter in his Uncleaness); and not like the Camps of the *Gentiles*, in which all manner of Corruption, Filthiness, Rapines, Thefts, and other Wickednesses, were freely committed.

Ver. 12. *Thou shalt have a Place also without the Camp, whither thou shalt go forth abroad.]* A Place distant from all Company; where they might ease themselves, as it is explained in the next Verse. For natural Honesty directed all Men on such Occasions to seek Privacy; and it tended, as all Cleanliness doth, to the Preservation of Health: which was one Reason of ordering them to find a Place without the Camp, that there might be no offensive Smell among them. And hereby, as *Maimonides* observes, they were distinguished from brute Beasts, which commonly ease themselves any-where, and before any body. But besides all this, *Moses* himself gives us the principal Reason of this Command, peculiarly respecting the *Israelites*, ver. 14.

Ver. 13. *And thou shalt have a Paddle]* An Instrument wherewith to dig up the Ground, and cover it again, *Epiphanius, Hæres. lxxvii.* calls it *παραδόν τις πέδιλον*, an Iron Paddle.

Upon thy Weapon.] Their Sword, I suppose.

And it shall be, when thou wilt ease thyself abroad,] It was not in their Choice when they would do this, but when their Needs required: yet the *Jews* will have it, that they were to accustom themselves to do this Business in the Morning, as soon as they were up. Thus the *Jews* at this Day, (as *Leo Modena* tells us, in his History of them, *Part i. chap. 6.*) afterwards washing their Hands, that they may go clean to their Prayers.

Thou shalt dig therewith,] A Hole in the Ground.

And shalt turn back, and cover that which cometh from thee.] That there might be no Appearance, nor Scent of it remaining. This is still practised by the *Caribians*; among whom there

is never any such Thing as Ordure seen. So the Authors of the History of the *Carribee Islands* tell us, *Book ii. chap. 14.* Where they observe also out of *Busbequius*, that the *Turks* use the same Cleanliness in their Camps, making an Hole with a Piece of Iron, wherein they bury their Excrements. And in this Matter the *Essenes* were extremely superstitious; for, as *Josephus* relates, they would not ease themselves at all on the Sabbath-day, because they look'd upon it as a Labour to dig in the Earth, and Excrements not fit to be seen on that Day.

Ver. 14. *For the LORD thy GOD walketh in the midst of thy Camp,]* At this Time the Ark, which was the Token of the divine Presence, was settled in the midst of their Camp; and whithersoever they moved, was carried along with them; two Standards going before, and two following, and the Ark between them in the midst, as appears from the *Tenth of Numbers*. It is likely also, that it was carried in After-times in the midst of them, when they went to War; as some think it was, when they went against the *Midianites*, *Numb. xxxi. 6.* and when they encompassed *Jericho*. Now this Presence of God among them was the Reason why no Uncleaness, tho' in itself natural, might be found in their Camp; but out of Reverence to the divine Majesty, which dwelt between the Cherubims over the Ark, be removed afar off. And by such Actions as these, *Maimonides* well observes, God intended to strengthen and confirm the Faith of the Soldiers, that God dwelling among them, would go along with them, and fight for them against their Enemies, as it here follows, *More Nevochim, P. iii. cap. 41.* And thus *Abarbinel* discourses upon these Words; *the Camps of the Israelites ought to be holy, having a special Providence of God among them: for they do not make War by mere Human Power and Courage, but by the Power of God and of his Spirit, on which they depend for Deliverance from all Evil, and Victory over their Enemies, &c.*

To deliver thee, and to give up thine Enemies before thee.] This is the constant Sense of this Phrase, *Of God's being in the midst of them*; to defend, protect, and deliver them from all Evil, as I observed before: see *Deut. vii. 21.* *Josh. iii. 10.* *Psal. xlv. 6.* *Zechar. iii. 15.* Now this Cleanliness being commanded with respect to the divine Presence, which dwelt among them, the *Jews* are strangely mistaken in using such Superstitions as they do in every Place, when they have no such Presence of the divine Majesty in the midst of them: see *Schickard in Mischpat Hammelech, cap. 5. Theorem. 18. p. 144, &c.*

Therefore shall thy Camp be holy,] Free from all Manner of Defilements, tho' they be only of this sort.

That he see no unclean Thing in thee,] In these Words, saith *Maimonides*, (in the Place before named) he deters them from Fornication; which is far worse than the fore-mentioned Uncleaness; but too common among the Soldiers, when they are absent from their own Homes. And therefore, that he might keep them from such Impurities, he commands them such Actions, (he means covering their Ordure) as might call to their Mind the glorious Majesty of God, which

which dwelt among them. But tho' the Hebrew Word, which we here translate *unclean Thing*, properly signifies *Nakedness*, and all those impure Mixtures mentioned in the *eighteenth* of *Leviticus*, and therefore by *Maimonides* particularly applied to such Uncleanness; yet Mr. *Selden* hath well observed, that it signifies all manner of Filthiness; and therefore is well so translated by us, both here and in the next Chapter, where he speaks of the Matter of Divorce.

And so it is used by the Prophet *Nabum*, iii. 5: (to name no more) where the *Nakedness* of *Nineveh*, which God saith he would shew to all Nations, signifies all the Murders, Robberies, Deceit, and other great Wickednesses, which abounded in that City: see *Uxor. Hebr. lib. iii. cap. 23*. And thus *Abarbinel* here extends it, to all the horrid Sins which were usually committed in the Camps of Idolaters.

And turn away from thee.] As Princes are wont to do, when they see any Thing offensive to them. And the Meaning is, he would not deliver them from their Enemies, (as he promised before) but give them up into their Hands. I conclude all this Matter with the Words of R. *Zacharias*, in *Pirke Eliezer*, cap. 44. The Pillar of the Cloud (in which the Glory of the LORD dwelt) encompassed the Camps of Israel round about, and made them like a City girt about with a Wall, that no Enemy might assault them. But this Cloud threw all Uncleanness out of the Camps of Israel, for they were holy: and he quotes this Place for it.

Ver. 15. Thou shalt not deliver unto his Master, the Servant which is escaped from his Master unto thee.] The Hebrew Doctors understand this of a Servant of another Nation, who was become a Jew: Whom his Master, if he went to dwell out of Judea, might not carry along with him against his Will; and if he fled from him, when he had carried him, he might not be delivered to him, but suffered to dwell in the Land of Israel. Which they understand also of a Servant, that fled from his Master out of any of the Countries of the Gentiles into the Land of Israel; which was to be a safe Refuge to him: see *Selden. lib. vi. de Jure Nat. & Gent. juxta Discipl. Hebr. cap. 8. p. 711*.

Ver. 16. He shall dwell with thee, even among you,] Having embraced the Jewish Religion.

In that Place which he shall choose, in one of thy Gates where it liketh him best:] He was not to be abridged of his Liberty, but permitted to settle himself where he pleased, in any Part of their Country.

Thou shalt not oppress him.] For there was an express Law against all manner of Injuries or Hardships put upon Strangers, *Levit. xix. 33, 34*.

Ver. 17. There shall be no Whore of the Daughters of Israel, nor a Sodomite of the Sons of Israel.] Or a Whoremonger of the Sons of Israel; as the last Part of the Verse may be translated, with the same Reason that the foregoing Words are translated, no Whore of the Daughters of Israel. So *Bonfrerius* truly observes, and so the *Vulgar Latin* and the *LXX* translate it, and several other Versions mentioned by Mr. *Selden*, lib. iii. *Uxor. Hebr. cap. 23. p. 487*. Which sort of Persons Moses would not have to be tolerated among the Israelites, as they were among the Egyptians; many of which, if we may believe *Sextus Empiricus*,

were so far from thinking it a Reproach for Women to prostitute themselves, that they looked upon it as honourable, and gloried in it, τὸ τὰς γυναῖκας ἐταίρειν, &c. ὡς τοῖς πολλοῖς Αἰγυπτίων εὐκλεές, &c. lib. iii. *Pyr. Hypot. cap. 24. p. 152*.

“ And Reason there was for this Prohibition, because by Whoredom Families are confounded and destroyed; as *Maimonides* observes; “ and their Issues are looked upon by all Men as “ Aliens; so that none will own them as their “ Kindred, and their Neighbours become Strangers “ to them; than which nothing can be worse for “ them; and for their Parents. For which Cause, “ saith he, all publick Stews were disallowed “ among the Israelites; who had this Benefit by it, “ among others, that many Brawls and Quarrels, “ Fightings and Bloodshed, were prevented; which “ frequently happened, when several Men were “ assembled at the same Time, contending for the “ same Woman. For so the Scripture saith, “ Jer. v. 7. They assemble by Troops in the Harlots “ Houses. For the preventing of these, and such- “ like Mischiefs, and that the Distinction of Fa- “ milies might be preserved, both Whores and “ Whoremongers are here condemned; and no “ other Conjunction permitted, but with a Man’s “ own Wife, publickly married. For if a private “ Marriage had been sufficient, many would have “ kept Women in their Houses as their Whores, “ and pretended they were their Wives. Therefore, “ after a Man had privately espoused a Woman, “ he was bound publickly to keep his Wedding.” Thus that great Man, *More Nevochim*, P. iii. cap. 49, and see *Selden*, lib. v. *de Jure Nat. & Gent. juxta Disc. Hebr. cap. 4. p. 554*.

How much more abominable then were such Persons as prostituted their Bodies, in Honour of *Venus*, and of *Priapus*, and such-like filthy Deities! of which sort there were both Males and Females consecrated to such impure Services! And this was practised even in the Days of *Moses*; as appears from the History of those who committed Fornication with the Daughters of *Moab*, who exposed themselves in Honour of *Baal-Peor*; for their lying with them was accounted Idolatry. And such there were at last among the Israelites, as appears from 1 *Kings* xiv. 24. 2 *Kings* xxiii. where we read, that the Houses of the Sodomites (as we translate it) were by the House of the LORD. Which shews they were not vulgar, but consecrated Sodomites, or Whoremongers. I need not mention the Heathen Writers, who tell us this was a Piece of Religion among them: see our Learned Dr. *Spencer*, lib. ii. *de Leg. Hebr. Ritual. cap. 22*. and *Heideggerus*, in his *Histor. Patriarch. Exercit. i. sect. ii*. where he observes a great many very learned Men understand this very Place; not merely vulgar Whores, but of such as I have mentioned; which were famous in antient Times among the *Phœnicians*, *Babylonians*, and other Nations, whom *Strabo* calls ἱερὰ ἑλὸς, lib. viii. *Geograph.* where he saith, (pag. 378.) that at Corinth, there was a Temple so richly endowed, that it maintained ὡς ἑκατὸν ἢ πεντήκοντα ἱερὰ ἑλὸς, above a Thousand of these consecrated Whores: whom both Men and Women had dedicated to the Goddesses. Οἱ γὰρ ναυπηγοὶ παθίως ἐξ ἀνελίσκονται, for Sea-faring Men (who arrived in great Numbers at this Port) parted with their Money easily. And, lib. xii. speaking of *Comana*, he

he saith, There were a Multitude of Women there; *ἡ δὲ ἐργαζομένην πρὸς πόρνην*, who maintained themselves by prostituting their Bodies; and most of them were *ἱερεῖς*, Sacred Persons: This City being a little *Corinth*, to which great Numbers of People resorted at their Festivals, *διὰ τὸ πλεῖστον ἡ δὲ ἱεραία, διὰ τὸ Ἀποδείκναι ἡ δὲ ἱερεῖς*, because of the Multitude of Harlots, which were here sacred to Venus, p. 559. And the like Account we find in *Athenæus*, lib. xiii. *Deipnos. cap. 6.* where he saith, They that went to pray there, were wont, for the obtaining their Petitions, to add, that they would bring some Women to be devoted unto Venus; as *Xenophon* the *Corinthian* did, when he returned Conqueror from the *Olympicks*.

Ver. 18. *Thou shalt not bring the Hire of a Whore,*] If such Persons as are mentioned in the foregoing *Verse*, offered unto GOD what they had got by prostituting their Bodies, it was not to be accepted, but rejected as abominable. For this was a Custom among the idolatrous Nations, as appears by a great many of their Writers; who tell us, they were wont to dedicate some Part of that which they received for the Use of their Bodies, at the Temples of their pretended Deities. Particularly *Herodotus* mentions it, as done among the antient *Babylonians*, lib. i. p. 199. Which explains what we read in *Baruch* vi. 42, 43. Where see *Grotius's Annotations*.

Or the Price of a Dog, into the House of the LORD thy GOD,] There was a peculiar Reason for this, besides the Vileness of this Creature, (which *Maimonides* only mentions, *More Nevochim*, P. iii. cap. 46.) which was, as *Bochartus*, and some other great Men think, because a Dog was highly honoured among the *Egyptians*, from whom the *Israelites* were lately come. For *Nile* was wont to overflow and enrich their Country at the Rising of the *Dog-Star*, and a Dog was the Symbol of one of their Principal Deities, called *Anubis*, who was represented with a Head like that of a Dog: see *Hierozaicon*. P. i. lib. ii. cap. 56. p. 690, &c. If we can think this vile Idolatry was so antient as the Days of *Moses*, which it is certain prevailed afterward, this may pass for a very likely Reason, why GOD would not accept so much as the Price for which a Dog was sold, or exchanged; for so the *LXX* expound it: As for Example, If a Man gave a Lamb for a fine Dog, GOD would not have that Lamb offered at his Altar; as *Maimonides* explains it.

For any Vow :] There was the greatest Obligation lay upon Men to make good their Vows, wherewith upon any Occasion they had bound themselves; but GOD would have them discharged from such vile Obligations as these.

For even both these are Abomination unto the LORD thy GOD.] It is hard to give an Account why these two (the Price of a *Whore* and of a *Dog*) are associated in the same Law; unless it be in Opposition to some such Rites as those before-mentioned among the *Egyptians*; who in After-times, it is certain, had such Harlots sacred to *Isis*, as many think are spoken of in the Beginning of this *Verse*; and a Dog was no-where else sacred as a Symbol of *Anubis* or *Mercury*. Tho' this may be said with some Probability, that these two are joined together, because a *Whore* and a *Dog* are both alike

impudent. *Josephus* thinks, that the Price of a *Dog* here mentioned, was Money given, *ἐπὶ ὀχλοῖσιν κυνέε*, for the Loan of a good Dog to breed withal, as *Mr. Selden* observes, in his *History of Tithes*, p. 57. where he notes also, that the *Jews* would not admit the Tenth of Usury, or of War, to be offered. But the *Talmudists* expound it quite otherwise, as I have done, for the Price of a Dog, either sold or exchanged for some other Thing; which the same great Man approves of as the truer Interpretation, lib. v. *de Jure Nat. & Gent. cap. 4.* p. 557.

Ver. 19. *Thou shalt not lend upon Usury to thy Brother ;*] i. e. Unto an *Israelite*: see *Exod.* xxii. 25. *Levit.* xxv. 36.

Usury of Money, Usury of Victuals, Usury of any Thing that is lent upon Usury.] Here the Word *Nesekh* is used for all sort of Usury; whether that which was made by the Loan of Money, called here *Nesekh Ceseeph*, or that which was made by the Loan of Food, and such-like Things, called *Nesekh Okel*. But commonly there are two Words used to express this Matter, viz. *Nesekh*, Usury, and *Tarbitb*, which we translate *Increase*. Which are not two kinds of Usury, one more griping, the other more moderate, as some have conceived; for the same Usury is called *Nesekh*, with respect to the Debtor, to whom it is grievous, and *Tarbitb* to the Creditor, to whom it is beneficial: see *Salmasius*, in his Book *de Usuris*, cap. 7. p. 188. Yet there is some Difference between *Nesekh* and *Tarbitb*; else one cannot tell why they are so often both mentioned in the same Place. And *Nesekh* properly signifies the Interest, as we speak, which was paid for Money; and *Tarbitb*, the Interest of Corn, and other Fruits of the Earth; as the same Author shews in that Book, cap. 20. p. 614, &c. And in the next Book, *de Modo Usurarum*, he shews, that as the *LXX* and *R. Levi ben Gerson* thus understood the Difference; so do the antient Fathers, particularly *Origen*, and *St. Hierom*, cap. 8. p. 320, &c.

Ver. 20. *Unto a Stranger*] One that was not an *Israelite*, whether he dwelt out of their Land, or in it; if he were not a Profelyte to the Law; of whom they might not take any Usury, but use him as a Brother.

Thou mayst lend upon Usury,] Some of the *Jews* would have this to be an Affirmative Precept, obliging them to take the Usury of a *Gentile*, if they lent him any Money. For this *Maimonides* quotes a Passage out of *Siphri*; which others say he mistook: see *J. Wagenfeil*, in his *Annotations upon Lipman's Carmen Memoriale*, p. 598. where he shews that he was of this cruel Opinion. But this is not the common Sense of the *Jews*, and their wise Men have been so modest also as to decree, That tho' their Law did here permit them to take Usury of a *Gentile*, yet they were not to practise it, unless it were that they might provide for themselves, that they might live more safely among the *Gentiles*. And they add this Reason for this Limitation; lest the *Jews*, by this Way of Commerce and Traffick, should grow too familiar with the *Gentiles*, and learn their Manners: only Men that studied the Law, and thereby were out of Danger of being inticed to their Religion, might freely lend them Money upon Usury; for this very End,

as they think, that they might make a Gain of it, and enrich themselves: see *Selden, lib. vi. de Jure Nat. & Gent. cap. 10.* where he observes, that the *Mahometans* forbid Usury only among themselves, not to Strangers. Which *Salmasius* shews is thus limited in the *Alcoran* by these Words, *in their own Territories*. That is, if *Mahometans* live among *Christians*, they may take Usury of them; but of *Christians* who live among them, they may not take any, no more than of a *Mussulman*, as they call themselves.

But unto thy Brother thou shalt not lend upon Usury:] He repeats this again, that they might not fail to be kind one to another in this Matter. And the Author of *Etz-Hachajim*, mentioned by *Wagenseil*, saith, according to their antient Doctors, this is six times forbidden in the Law, not to take Usury of their Brethren, p. 601. upon *Sota*. And indeed, as there was nothing more rational than this, that their Neighbours making great Gain by Merchandize, (such as the *Sidonians*, *Tyrians*, and those that lived upon the *Red-Sea*, and the *Egyptians*) they should not borrow Money of the *Israelites* for nothing; so it was no less reasonable, the *Israelites* themselves, whose chiefest Profit was by Husbandry and Breeding of Cattle, should have Money lent them freely, by one another, without any Interest, their Land not being a Country of Traffick, whereby Money might be improved, as in other Countries. For by the Laws of other Nations, (as *Grotius* observes on *Luke vi. 45.*) that Usury was odious which was practised upon Husbandmen. *Abarbinel* also is so tender in this Point, as to say, that Usury hath something in it so unequal, (at least as it is commonly practised) that God did not permit the *Israelites* to exercise it among all their Neighbours, but only upon those of the seven Nations of *Canaan*. And thus far he is in the Right, that every one who was not a *Jew*, was not to be deemed a *Stranger*: an *Edomite*, for Instance, is called their Brother in the seventh Verse of this Chapter; and therefore this Precept, *Thou shalt not lend upon Usury to thy Brother*, is to be extended to *Edomites*. In like Manner, saith he, neither do the *Ismaelites* come under the Name of *Strangers*, nor other People but those of the seven Nations. And this Opinion *Leo Modena* follows in his *History of the present Jews*, *Pars ii. cap. 5.* where he saith by the Word *Stranger*, in this Place, none other can be meant but only those seven Nations, from whom God commanded them to take away even their Lives. And that it is only their present Distress, in which they have no other way of Livelihood left, that makes them think it lawful to lend upon Usury to those among whom they live. In which I think he is mistaken; tho' this Doctrine is better natured, than that of some of the *Jews*, who are so full of Hatred to us *Christians*, whom they call *Edomites*, that they deprive us (as *Wagenseil* observes in the Place above-named) of the Name of *Brethren*; and think it lawful to oppress us with Usury. Of which Number are *R. Bechai*, and the Author of the old *Nitzacon*, set forth by *Wagenseil*, (antienter than that of *Lipman's*, set forth by *Theodorick Hackspan*) who was so full of Malignity, that he shut his Eyes against the Light which he plainly saw. For he could not deny that the *Edomites* were their Bre-

thren; and consequently that *Moses* required the *Jews* not to take Usury of them; and that it was antiently unlawful. But then he pretends, that they forfeited this Privilege, by not coming to help to preserve *Jerusalem* and the Temple from being destroyed, yea, by rejoicing at their Ruin. And fearing this would not satisfy, he hath devised this Justification of their Usury, that the *Edomites* have made themselves *Strangers* by the Neglect of Circumcision: see p. 139.

That the LORD thy God may bless thee in all that thou settest thine Hand to, in the Land whither thou goest to possess it.] Charity to their poor Brethren, had many Promises of a great Reward: and this Law was made peculiarly for the Relief of such Persons; as appears by those Places before-mentioned; both in *Exodus*, and in *Leviticus*. It extended indeed to all; but chiefly was intended, as a Provision for the Poor and Needy; whom they were not to neglect: for God ordered them all to live together as Brethren, Children of the same Father. And indeed they were all, Rich and Poor, descended from one and the same Original. And therefore he designed there should be no indigent Person unrelieved among this People, upon whom he had heaped so many Blessings; and delivering them from the Slavery of *Egypt*, had planted them in the good Land promised to their Fathers. To which Purpose all those Precepts were given, which require them to lend gratuitously to their poor Brother; to restore the Pledge left with them; to leave the Corners of their Fields unreaped; not to gather the Gleanings of the Harvest and Vintage; to observe the Year of Release and of Jubilee; and such-like peculiar Provisions for the Comfort of the poorer Sort, that they might share in the Happiness which God bestowed upon his elect People.

Ver. 21. When thou shalt vow a Vow unto the LORD thy God,] In a Thing lawful and possible; and by a Person who had Power to make, and was not subject to the Authority of another, who had Power to make it void: see *Numb. xxx. 2.*

Thou shalt not slack to pay it;] Lest they should prove less able, and so be unwilling to perform what they had vowed, or should perhaps forget it. If they lost the Thing they vowed, while they delayed, they were bound to give the Value of it. Which was one Difference between a Vow, and a Free-will Offering; that in the latter Case, (as *Maimonides* saith) if that which he designed was stolen or dead, he was not bound to make Reparation. The same Author applies this to a Vow a Man made of giving an Alms to a poor Body, suppose a *Shekel*; which he was to bestow immediately, if any poor Body was at hand; if not, he was to separate it, and lay it by till he met with one, &c. *cap. 8. de Donis Pauperum, sect. 1.*

For the LORD thy God will surely require it of thee,] Demand that which thou hast made to be his own.

And it would be Sin in thee:] Be punished by God's just Judgment upon thee, for the Wrong thou hast done him.

Ver. 22. But if thou shalt forbear to vow, it shall be no Sin in thee.] God was so very merciful, as *Maimonides* observes, that if a Man was not able to offer him an Ox, or a Lamb, he accepted of

of Turtles and young Pigeons, of which there was great Plenty in that Country. And if this was beyond his Ability, but he had a Desire to testify his Affection to God by a Free-will Offering, he was pleased to accept an Oblation of Bread baked in an Oven, or Pan, or any other usual Way. And if this was too heavy, he accepted of bare Flour, without putting him to the Charge of baking it. For he would have Men to be easy in his Service, and all their Offerings to be free and cheerful; and therefore tells them here, that if they vowed nothing at all to him, he would not take it ill of them, nor impute it to them as a Sin, *More Nevochim, P. iii. cap. 46.*

Ver. 23. *That which is gone out of thy Lips thou shalt keep and perform, even a Free-will Offering, according as thou hast vowed, &c.*] This was to make them consider well before-hand, what their Ability was, and not rashly resolve and promise any Thing. For tho' they were not bound to vow the smallest Matter, yet having once vowed, they were no longer free, but bound to make it good, tho' it proved very chargeable to them. Yet there is a traditional Doctrine among them practised at this Day, that if any Man or Woman make a Vow which afterward they wish unmade, and it be not to the Prejudice of any third Person that it should be broke, in this Case they may go to a Rabbin, or to any other three Men, who hearing their Reasons why they repent of having made such a Vow, and judging them good, they may free them from their Obligation, saying to such a Person thrice, *Be thou absolved from this Vow, &c.* and so he is discharged. Thus *Leo Modena*, in his *History of the present Jews, Pars ii. cap. 4.*

Ver. 24. *When thou comest into thy Neighbour's Vineyard, then thou mayst eat Grapes thy Fill, at thine own Pleasure;*] This the Hebrew Doctors take to be a Law made in favour of poor Labourers, who were hired to work in their Vineyards, in the Time of Vintage; whom the Owners might not hinder from eating as many Grapes as they pleased, (and the same held good in *Olives, Figs, Dates*, and all other Fruit) as long as they were at Work; but not after they had done working. And if their Masters would not suffer them so to do, they were to be scourged with forty Stripes save one; for it was not reasonable to deny them this Liberty, when the very Oxen were not to be muzzled, whilst they trod out the Corn: see *Selden, lib. vi. de Jure Nat. & Gent. cap. 2. p. 670.* Which must be confessed to be as good a natural Law, as that of *Plato's* was harsh and unnatural; which enacted, a Servant should receive as many Stripes as he eat Grapes or Figs: see *Eusebius, lib. xiii. Prepar. Evangel. cap. ult.*

But I see no Reason at all to restrain this Indulgence only to Hirelings, of whom there is no mention at all in this Law; and therefore *Josephus* seems to me to have justly enlarged this Benefit (*lib. iv. Archæol. cap. 8.*) to all Travellers on the Highway, tho' they were not *Israelites*, (to whom, and to Proselytes of Justice alone, the Jews confine this Privilege) but mere Strangers of any other Nation, who had Occasion to pass by a Vineyard, and needed a Refreshment. Which Permission may seem to have caused great Inconvenience, if not Mischief

in it, because they might tread down the Vines, and make great Waste among the Grapes. Therefore by *coming into their Neighbour's Vineyard*, is not meant going into every Part of it, with a Liberty to pick out the best Grapes; but only stepping aside out of their Way, into the Skirts of the Vineyard, which lay near the Road, and satisfying their Hunger, without entering further into the Vineyard. This made it no Damage to the Owners, considering the great Plenty of Fruit in that Country.

But thou shalt not put any in thy Vessel.] They were only to eat for their present Necessity or Delight, but not to carry any away with them, for the Benefit of others, or their own Refreshment at another Time. And therefore might not put any in their Pouches, or their Garments, or Bosoms, or so much as carry away in their Hands what they could not eat.

Ver. 25. *When thou comest into the standing Corn of thy Neighbour's, then thou mayst pluck the Ears with thine Hand;*] As the Disciples of our Saviour did, when they walked through the Corn, *Matt. xii. 1.* which they might have justified by the strictest Rules of the Pharisaical Doctors, who granted this Privilege unto Jews, but not unto Gentiles.

But thou shalt not move a Sickle unto thy Neighbour's standing Corn.] They might not cut down any Corn, but only pluck with their Hands as much as was necessary to satisfy their Hunger, or for their Pleasure.

C H A P. XXIV.

Verse 1. *When a Man hath taken a Wife, and married her;*] The Hebrew Doctors make a Difference between these two; understanding by *taking a Wife*, his espousing her to be his Wife; and by *marrying her*, his completing the Contract, by lying with her.

And it come to pass,] Either after he hath espoused her, or after he hath consummated the Marriage.

That she find no Favour in his Eyes;] *i. e.* He dislikes her; or, as is expressed, *ver. 3. hates her.* Which signifies either an absolute Dislike to her; or comparatively with some Person, whom he likes better.

Because he hath found some Uncleannefs in her;] This is assigned as the Reason and Ground of his Dislike, which signifies something odious to him, tho' perhaps it might not be so to another, whom *Moses* supposes she might marry after this Husband had discharged her. Some of the Jews indeed extend this Liberty so far, as to fancy they might, without any Reason at all, for their mere Pleasure, part with their Wives: see *Buxtorf. de Sponsal. & Divortii, sect. 89.* But others are more modest, and acknowledge that these Words [*Matter of Uncleannefs*] signify some weighty Cause. Yet they distinguish between the *first* Wife a Man took, who might not be put away but for some Uncleannefs; and the *second*, who might be put away for a lesser Reason. But there were great Differences between the School of *Hillel*, and the School of *Samai*, (whom the *Talmudists* so much talk of) about this Matter of *Uncleannefs*: yet both agree it hath a far lower Signification here, than in the Book of *LEVITICUS*, where it signifies Adultery, Incest, or such like Turpitude. For if Adultery had been here meant, she might have been put to Death; or the mere Suspicion of it tried by the Water of Jealousy.

See *Buxtorf* in the Book before-named, *sect.* 90. and our *Selden*, *lib.* iii. *Uxor. Hebr. cap.* 20, 21. *Abarbinel* thinks the two plainest Causes of Dislike signified by these Words, were either such Behaviour as might make her suspected of Impurity (as going with her Face uncovered, or her Breast naked; sporting with young Men; or washing in the same Place with them; or having her Arms bare); or, *Secondly*, when they were of such a different Temper, Humour, Disposition, that they disliked and nauseated each other's Company, and consequently lived in continual Brawls and Contentions. And besides such *moral* Causes, they allowed also such *natural*, as made a Woman offensive, *viz.* Leprosy, or some such Disease in her Body, as he did not discover before Marriage. And sometimes they extend this as far as to a stinking Breath.

Then let him write her a Bill of Divorcement,] Whatsoever was the Cause of the Husband's Dislike, this Law provides the Wife should not be damaged by it, being made rather for her Advantage than her Husband's, *viz.* to free her (as *Dr. Hammond* observes) from the Pain and Vexation of her Husband's Unkindness, and the Danger of seeing another taken in, and preferred before her; and she might be perfectly at Liberty to leave one, who did not love her, and take another Husband, who might possibly delight in her: see *Answer to Six Queries*, *Q.* iii. *cap.* 2. Some think, that this Custom of putting away Wives, which they did not like, prevailed before the Law of *Moses*. Which Opinion hath something to countenance it, from the Mention of Divorces in several Places, (*Levit.* xxi. 14. xxii. 13. *Numb.* xxx. 9.) before the Book of *Deuteronomy* was written, wherein he orders a Bill to be given in Writing to discharge them. If this be true, it gives a good Reason why God was pleased to grant this Permission; because they were so settled in this Practice, that it was safer still to indulge it to them, than quite to abolish it. Which he did with this Caution, That Husbands should not discharge their Wives with a Word, bidding them be gone out of Doors, (*i. e.* putting them away rashly, and in a sudden Fit of Anger) but first write them a Bill containing their Pleasure herein. Which being a deliberate Act, might possibly hinder this Divorce; to which they might be prone in a Passion, but not after some Consideration. The Form of this Bill is in *Mr. Selden*, and exactly scanned *lib.* iii. *Uxor. Hebr. cap.* 24. Who observes also, in another Place of that Book, (*cap.* 19.) That as for five hundred Years, or more, the Roman State flourished without the Use of Divorces, so for seven Hundred Years after the making of this Law, there is no Mention of any Bill of Divorce among the *Jews*, that is, till the Days of *Isaiah*, (see *Chap.* i. 1.) and but rarely afterwards.

And give it in her Hand,] Saying these, or some such-like Words, *Behold, this is thy Bill of Divorce*; otherwise it was not good: and there were to be at least two Witnesses unto it, as the *Jews* say. Who make ten Things necessary (which they think to be founded upon the Law itself) to make the Bill legal: see *Selden*, in the same Book, *cap.* 25.

And send her out of his House.] This Doctor
VOL. I.

Hammond (in the Place above-mentioned) looks upon as an Obligation upon her Husband to furnish her for her Journey, to endow her, and make Provision for her. For so the Word *ἀποστείλει*, *to send out*, signifies in the *New Testament*, to provide a *Vialicum*, *1 Corin.* xvi. 6, 11. *Titus* iii. 13. where it is explained by *letting nothing be wanting*. But the *Jews* are of Opinion, that the Divorce was perfect and legitimate, before he sent her out of his Doors: for it was sufficient to give her a Bill in such a Form, as plainly shew'd their Matrimony was dissolv'd; and that she was no Part of his Family, tho' he had not actually sent her away. Yet if he kept her still in his House, after this Bill was delivered into her Hand, it was presumed they cohabited together, and he was to give her a new Bill of Divorce.

In all which I can see nothing like a Command for putting away their Wives, if they were disagreeable; which the *Jews* would fain extort out of these Words. And so they spake unto our blessed Lord, *Matth.* xix. 7. tho' in another Place they spake of it only as a Permission, *Mark* x. 3. The plain Intent of this Law being this: That if a Man did put away his Wife, (as they are suffered to do) she might marry another Man; but if that new Husband died, she might not return to her first Husband again: see *Buxtorf de Sponsal. & Divort.* p. 107, 108, &c. and to shew that *Moses* rather supposed, than permitted Divorces, p. 113, &c.

Ver. 2. And when she is departed out of his House,] So that it is publickly known, she is no longer his Wife.

She may go and be another Man's Wife.] The Bond of Marriage being wholly broken by the Bill of Divorce, whereby he renounced all Interest in her, and expressly said, in the very Body of the Bill, (as we speak) *It may be free to thee to marry with whom thou wilt*. Much more was the Bond broken by Adultery, for which our Saviour gives a Man Leave to put away his Wife, and take another: see *David Chytraeus* concerning this Matter, p. 117, &c. where he reports a very wise Resolution of *Luther's Pomeranus* and *Melancthon*, in the Case of the criminal Person.

Ver. 3. And if the latter Husband hate her, and write her a Bill of Divorcement, and giveth it in her Hand, and sendeth her out of his House;] This shews that no other Way of putting away a Wife was allowed, but only this. For, as *Maimonides* well observes, [*More Nevochim*, P. iii. *cap.* 49.) if it had been lawful to do it by bare Words, or simply sending her out of his House, any Woman might have left her Husband, and said she was put away; both she, and he that committed Adultery with her, pretending a Divorce, when her Husband had given her none. Therefore the Law wisely provided none should be put away, but by such a Bill as is before-mentioned, whereby an authentick Testimony was given of it.

Or if the latter Husband die, which took her to be his Wife;] Whereby she became free again, as the Apostle hath observed, *Rom.* vii. 2.

Ver. 4. Her former Husband, which sent her away, may not take her again to be his Wife,]

One would have thought there could have been no Danger of any Man's desiring her again, whom he had solemnly sent away with Dislike. But such is the Levity and Fickleness of human Nature, (the *Jews* at least were so inconstant) that it seems Men sometimes sought after that which they had rejected: and this was the Punishment of their Injustice, in putting away a Wife without sufficient Cause, (as by this they acknowledged) that they might not again enjoy her.

After that she is defiled:] This is the Reason why the former Husband might not marry her again; (as the *Jews* take it) because by her second Marriage she was defiled. Which, they say she was, (so that he could not have her again) tho' she had been only espoused to a new Husband, who had never lain with her. For they make no Difference between her second Marriage and second Espousals, but think a Woman contracted such a Pollution by her second Espousals, that she would not have been so much polluted, if she had play'd the Whore after her Divorce. For in that Case, they say, he might notwithstanding have married her again; but not after she had been married to another. Thus Mr. Selden reports their Opinion, *lib. i. Uxor. Heb. cap. 11.* where he observes that the *Mahometans*, who are wont in many Things to ape the *Jews*, here quite differ from them; allowing a Man Liberty to take his Wife again, tho' he had divorced her three times.

Now the Ground upon which a divorced Woman was accounted *defiled*, or *unclean*, after another Man had married her, I suppose, was, that this was looked upon as a solemn Renunciation of her former Husband on her Part, who had been renounced by him by the Bill of Divorce; but he was not absolutely renounced by her till she married another, whereby she was totally alienated from him. This made her unclean, not in herself, nor with Respect to her second Husband, whom she married, nor with Respect to any other Man, (who might marry her without any Pollution) but only with Respect to her first Husband, unto whom, by this Law, she was made unclean; for so all Things forbidden to the *Jews* were accounted, as appears from *Acts x. 14, 15.* where all Meats prohibited by the Law are called *unclean*; and God is said to have *cleansed* them, by taking off that Prohibition.

For that is Abomination before the LORD,] That is, to return to her first Husband, and to be his Wife again: for this, saith *Abarbinel*, was to imitate the *Egyptians*, who changed their Wives, and took them again into their Houses; which was the Occasion of great Filthiness. But this intimates, that if she had not been married to any other Man, but kept herself free, she might have been his Wife again, if he had a Mind to be reconciled to her. And this shews also, that God intended to discourage them from putting away their Wives, by making them incapable, after they had been married to another, for ever to enjoy them again, tho' they grew very rich, or otherwise desirable, which inclined many, no doubt, to consider well before they parted with them.

And thou shalt not cause the Land to sin, which the LORD thy God giveth thee, &c.] The People of the Land might, by such a large Indulgence,

have been tempted to pollute it with many Sins, and thereby bring God's Judgments upon it: see *Jerem. iii. 1.* For, as *Isaac Arama* glosses, if this had not been prohibited, a Gate had been opened unto vile Men, to make a Trade of changing their Wives, and thereby filled the Land with Whoredoms.

Ver. 5. When a Man hath taken a new Wife,] The *Hebrews* think, (as I observed before, *xx. 7.*) that whether he had married a Virgin, or a Widow, he was to have the Privilege here mentioned; yea, they extend it to him, who had married his Brother's Wife; but not to him who had married her whom he put away, and might take again, if she had not been married since that to another Man. For she could not be said to be a new Wife.

He shall not go out to War,] See *Deut. xx. 7.*

Neither shall he be charged with any Business,] No publick Employment was to be put upon him, which might occasion his Absence from his Wife; not so much as watching, or such-like. For the better Understanding of which, it must be remembered what was said about the Fearful and Timorous, who were bid to return Home from the Army, lest they disheartened their Brethren, *xx. 8.* And yet these Men were bound to furnish the Army with Victuals and Water, to clear the Ways, and take up their Quarters; but a new Bridegroom was free from all these. Only they made a Difference between a War by the divine Commandment, and one undertaken voluntarily: Unto the former of which they think this Immunity doth not extend, but only to the latter. In the Margin these Words are translated, *nor any Thing pass upon him*, that is, he shall not pay Tribute.

But he shall be free at home one Year,] The same Time of Freedom it was thought reasonable to grant unto *Builders* and *Planters*, because they are joined with new-married Men in the Speech the Priest made before they went to Battle, *xx. 5, 6, 7.*

And shall cheer up his Wife which he hath taken.] Make much of her, as we speak, and so endear himself to her by his Kindness, that there might be no Occasion of a Divorce. For the Prevention of which, this Law seems to have been intended; that by so long a Conversation together, without any Interruption, they might have so perfect an Understanding one of another, and such a mutual Confidence might be settled, that he might not easily entertain any Jealousies of her, when he should be absent in the Wars, or elsewhere.

Ver. 6. No Man shall take the nether, or the upper Mill-stone to pledge:] This is a Law of the same Nature with that *Exod. xx. 26, 27.* for the Preservation of Mercy, Beneficence, and Clemency towards the Poor, as *Maimonides* speaks, *More Nevachim, P. iii. cap. 39.*

For he taketh a Man's Life to pledge.] That is, his *Livelihood*; by which he maintains himself and his Family, and keeps them from starving. By this Reason it was unlawful to take any other Thing for a Security, by the Want of which a Man might be in danger to be undone. For Instance, they did not allow any Man to seize upon the Oxen which were at plough. He who broke this Law was scourged.

Ver. 7. *If a Man be found stealing any of his Brethren of the Children of Israel,*] If he were either taken in the Fact, or it was plainly prov'd against him. So the very Words of the *Athenian Law* were, *Ἐάν τις ἀνθρώπου γυναικαὶ ἀνδρὸς ποδὶς ἕβηνῃ, if a Man be an apparent Man-stealer.*

And maketh Merchandise of him, or selleth him,] This was the End of Man-stealing, to make a Gain of him, either by exchanging him for some Commodity, or selling him for Money.

Then that Thief shall die;] This Crime was punished with Death, tho' stealing of Beasts, or other Things, was not; (see *Exod. xxi. 16.*) because it was very heinous on a double Account, both by depriving the Community of one of its Members, and making him a Slave in another Country. And, indeed, the most moderate Lawyers did not know how to secure Men in the Possession of Things very valuable, but by inflicting such a Punishment on those that stole them. Thus, after *Solon* had tempered the rigid Law of *Draco*, which punished all Theft with Death, by ordering in most Cases only the Payment of double, he enacted the stealing of a great Sum of Money to be capital; nay, he made it a great Crime to steal *Dung*, because it was a Thing of great Value in that Country, which was very barren, and needed it for their Ground. How much more valuable was a Man, in all Mens Account? whom if any Man stole, the Law was, *τέτρω θανάτῳ ἔσται τὴν ἑμίαν, that Death should be his Punishment*; as *Xenophon* reports it. And he was accounted *ἀνδραποδιστής, a Man-stealer*, who not only by Force, or by Fraud, carried away a Freeman, and sold him for a Slave, or oppressed him; but he who inveigled away another Man's Servant, and persuaded him to run away, or conceal such a Fugitive, as *Samuel Petitus* observes out of *Pollux* and others, *lib. vii. Leges Atticæ, Tit. v. p. 533.* Which makes me think, not only he that stole one of his Brethren of the Children of Israel, but he that stole a Profelyte of any sort, or the Servant of a Stranger, was liable to the Punishment mentioned in this Law of *Moses*.

And thou shalt put Evil away from among you.] By these Words we may understand the Greatness of this Crime; for they are never used in this Book, but when *Moses* speaks of the Punishment of some enormous Sin: see *xiii. 5. xvii. 7. xix. 19, &c.*

Ver. 8. *Take heed in the Plague of Leprosy, that thou observe diligently,*] This was the highest legal Uncleaness, and therefore the greatest Caution was to be used to prevent its Contagion.

And do according to all that the Priests the Levites] They were constituted by the Law the sole Judges, whether a Man had the Leprosy, or no; and were to order his Separation from others, if he had; and frequently make Inspection whether it spread, or was at a Stand, &c. See the *thirteenth* and *fourteenth* Chapters of *LEVITICUS*; where there are Laws about Houses and Garments, as well as Persons, infected with this Disease by the Hand of *GOD*, as the *Jews* understand it.

Shall teach you:] To teach, in this Place, signifies to declare the Obligation of the Law by the Judges of it, the Priests the *Levites*. Thus *Jehoshaphat* is said to have sent his Princes to teach

in the Cities of *Judah*, and with them he sent *Levites* and Priests, *2 Chron. xviii. 18.* where *R. Solomon* notes, that it was the Business of the Priests and *Levites* to teach and instruct, as is here written in this Place (which he quotes); and the Princes went with them, that none might disobey them, but be constrained by their Authority, to do according to their Command: see *Mr. Thorndike*, in his *Religious Assemblies, chap. ii. p. 22.* where he observes, that in *LEVITICUS* Direction is given to the Priests how to proceed in judging Leprosies; but no Provision made till now, that the People should stand to their Judgment.

They who imagine that the Priest had the Care of Lepers, as their Physicians, forget that no other diseased Persons are ordered to repair to them; which is a Sign they did not pretend to cure them, but only to preserve others from being defiled by them; and to do what was necessary for their cleansing, when they were healed by *GOD*.

As I commanded them, so ye shall observe to do.] They were so to observe the Priests, as to mark what *GOD* commanded; and accordingly obey them, not against, but according to his Command.

Ver. 9. *Remember what the LORD thy GOD did unto Miriam by the Way, after that ye were come forth out of Egypt.*] This seems to be mentioned, that they might not think much to be shut up seven Days, when they were but suspected to have the Leprosy, and seven Days more to make farther Trial, and to be put out of the Camp, when it appeared plainly they had this Disease, (*Levit. xiii. 4, 5, 45, 46.*) since so great a Person as *Miriam* was excluded so long from the Society of *GOD's* People, *Numb. xii. 15.* And this may be look'd upon as an Admonition to take care, lest they spoke evil of Dignities, (which brought this Punishment on *Miriam*) or disobeyed the Commands of the Priest, which might bring the like, or some other Judgment upon them.

Ver. 10. *When thou dost lend thy Brother any Thing, thou shalt not go into his House to fetch his Pledge:*] This was a very merciful Provision for the Poor, whose Houses he would have so privileged, that no Man might enter into them without their Consent, and there choose what he pleased for the Security of his Debt. But he was to take what the Borrower could best spare.

Ver. 11. *Thou shalt stand abroad,*] Keep without Door.

And the Man to whom thou dost lend, shall bring out the Pledge abroad unto thee.] So the Debtor, not the Creditor, was to choose what Pledge he would give; for he best knew what he could, with most Convenience to himself, part withal; and if it was sufficient, the Lender had Reason to be satisfied with it.

Ver. 12. *And if the Man be poor, thou shalt not sleep with his Pledge:*] But restore it before Night. Which is to be understood of such Things as were necessary for the Preservation of his Life or Health, as the following Words demonstrate.

Ver. 13. *In any Case thou shalt deliver him the Pledge again, when the Sun goeth down, that he may sleep in his own Raiment,*] And not to be forced to borrow of others a necessary Covering to defend him from the Cold; and not be able, perhaps, to procure it: see *Exod. xxii. 26, 27.* Which Law seems to have been intended, to

keep them from taking any Pledge of a very poor Man. For to what Purpose should they every Morning fetch a Pledge, and every Evening carry it back again, which would only create them a great deal of Trouble?

And bleſs thee:] Pray GOD to bleſs thee.

And it ſhall be Righteouſneſs unto thee before the LORD thy GOD.] Procure thee a Bleſſing from GOD, who will eſteem it an Act of great Mercy: which is often called by the Name of *Righteouſneſs* in the holy Books, *Pſalm cxii. 9. Prov. x. 2, &c.* Nay, ſuch-like Actions are properly called *Tzedekah*, or *Righteouſneſs*, according to the Opinion of *Maimonides*, who obſerves, (*More Nevachim, P. iii. cap. 53.*) that this Word doth not merely ſignify giving to every Man his own. “For when a Man pays the Hireling his Wages, “or a Debtor pays his Creditor, that is not called *Tzedekah*; but what a Man doth out of “pure Love to Virtue and Goodneſs, (as when “a Man cures a poor Wretch of his Wounds) “is properly called by that Name. From whence “it is ſaid, concerning the reſtoring of a poor “Man’s Pledge, *it ſhall be to thee for Righteouſneſs.*” That is, ſaith Dr. *Hammond*, (in his *Practical Catechiſm*) that Degree of Mercy which the Law required of every Jew, without which he could not be accounted righteous: But there was a Degree of Bounty beyond this, called *Chafidab*, which was an Exceſs of Righteouſneſs or Goodneſs.

Ver. 14. *Thou ſhalt not oppreſs an hired Servant,]* Either by putting more Work upon him than he is able to do, or by detaining his Wages when it is done. The latter of theſe is moſt properly here denoted, as *Conſt. L’Empereur* obſerves out of *D. Kimchi*, who in his *Book of Roots*, ſaith, the Difference between *פשוט* (which is the Word here) and *גזל* doth not lie in this, that the former ſignifies to defraud, the latter to take away by Violence; but the former ſignifies to detain by Force, and the other to take away by Force what belongs to another. And for the Proof of it alledges this Place in *Deuteronomy*, which he thus tranſlates, *Thou ſhalt not detain by Force the Wages of the Hireling.* Which is expreſſed more clearly *Malachi iii. 5. Annot. in Bava Kama, cap. 9. ſect. 7. p. 247.*

That is poor and needy;] And therefore the more to be pitied, and not oppreſſed, either by giving him leſs Wages than another Man, when he ought rather to have greater, or by keeping back his Hire beyond the Time wherein it ought to be paid: for, as the antient Lawyers ſay, *Minus ſolvit, qui tempore minus ſolvit*; as it is obſerved by *Grotius* upon *James v. 4.*

Whether he be of thy Brethren, or of thy Strangers, that are in thy Land, within thy Gates.] No Difference was to be made between a natural Jew, and a Proſelyte of the Gate, according to the general Law, *Levit. xix. 34.* For ſuch Oppreſſion might tempt them to do very wicked Things; for Inſtance, expoſe or kill their Children, when they were not able to maintain them; after the Manner of the Heathen, who were frequently guilty of this, and thought it no Crime, when their Poverty conſtrained them to it: ſee *Petrus Petitus, lib. iii. Miſcell. Obſerv. cap. 17.* where he produces many Proofs of it, both out of Greek and Roman Authors.

Ver. 15. *At his Day thou ſhalt give him his Hire,]* Which was due to him, either by Contract, or by natural Equity; and whether he had agreed to ſerve him for a Day, or a Month, or a Year. At the Time when his Wages was due, it was to be punctually paid, unleſs he were willing to have it remain in his Hands. For this was not an Act of Mercy, but of Juſtice, to pay an Hireling his Wages.

Neither ſhall the Sun go down upon it; for he is poor,] This ſhews he ſpeaks, particularly, of one that ſerved for a Day’s Wages, and could not forbear the Payment of it, becauſe he was ſo poor, as not to be able to provide himſelf and Family Neceſſaries without it.

And ſetteth his Heart upon it;] Eagerly expects it, as the Support of his Life. So the *Vulgar* tranſlates it, *with it he ſupports his Soul*, that is, his Life.

Leſt he cry againſt thee unto the LORD,] Make grievous Complaints to him who made both Rich and Poor.

And it be Sin unto thee.] GOD will hear his Cry, and ſeverely puniſh thee: ſee *James v. 4.*

Ver. 16. *The Fathers ſhall not be put to Death for the Children; neither ſhall the Children be put to Death for the Fathers: every Man ſhall be put to Death for his own Sin.]* This is a Rule of common Reaſon, which was antiently expreſſed in this vulgar Saying, *Noxa Caput ſequitur*: and is excellently expreſſed by *Dion Chryſoſtom*, *ἐκαστος ἀντὶ γένειται τὴν ἀποχρίαν αὐτοῦ*, *Let every Man be the Author of his own Miſfortune.* Which *Amazia*, King of *Judah*, thought extended to the Children of Traitors, unto whom he allowed the Benefit of this Law, as we read in ſo many Words, *2 Kings xiv. 6. 2 Chron. xxv. 4.* And not only *Philo*, but *Dionys. Halicarnaffeus* condemns the Cuſtom of thoſe Nations who put to Death the Children of Tyrants or Traitors: ſee *Grotius, lib. ii. de Jure Belli & Pacis, cap. 21. ſect. 13, 14.* where he obſerves, that GOD indeed threatens to viſit the Sins of the Fathers upon the Children; but in this Caſe, *Jure domini, non pœnæ utitur*, he uſes the Right of Dominion, not of Punishment.

Ver. 17. *Thou ſhalt not pervert the Judgment of the Stranger, nor of the Fatherleſs,]* Nor of the Widow, who is joined with them, ver. 19. For ſuch Perſons commonly have none to ſtand by them, and plead their Cauſe; and therefore the Judges were to take the greater Care to ſee them have Juſtice done, *Exod. xxii. 21. xxiii. 9.*

Nor take a Widow’s Raiment to pledge.] Which is to be underſtood of one that is poor; as appears from ver. 12. See *Exod. xxii. 21, 26, 27.*

Ver. 18. *But thou ſhalt remember that thou waſt a Bondman in Egypt, and the LORD thy GOD redeemed thee thence; therefore I command thee to do this Thing.]* The Remembrance of their own miſerable Condition in *Egypt*, till GOD took Pity upon them, was to work Compaſſion in them towards others, in like forlorn Eſtate; otherwiſe they did not remember as they ought. This is often urged as a Reaſon for ſhewing Mercy to Strangers, and ſuch-like helpless Perſons, particularly in *Levit. xix. 33, 34.* and in this Book, *x. 19, 20. xv. 15.*

Ver. 19. *When thou cuttest down thine Harvest in thy Field, and hast forgot a Sheaf in the Field, thou shalt not go again to fetch it:]* There are many merciful Laws about the Poor: see *Levit. xix. 9, 10. xxiii. 22.* They are all put together by Mr. *Selden, lib. vi. de Jure Nat. & Gent. cap. 6.* where the Exposition the *Talmudists* give of this Law seems to me to be so strict, that it could do little Good. For they say a Sheaf was not taken to be *forgotten*, unless not only the Owner of the Field, but all the Labourers forgot it: and if none of them remembered it, yet if any Man that passed by that Way came and gave them Notice of it, it was not look'd upon as left by Forgetfulness. Yet they are so kind as to extend this Law not only to the Sheaves of Corn left in the Field, but to Bunches of Grapes, and other Fruit, which was left behind in their Vineyards or Orchards. And it seems no unreasonable Interpretation of this Law, that if an Owner of a Field, or his Workmen, called to mind, before they were gone quite out of the Field, that a Sheaf was left in such a Place, they might go back and fetch it; but not, if they did not remember it till they came into the City. They that would see more Cases about this Matter, may look into *Maimonides de donis Pauperum*, translated by Dr. *H. Prideaux, cap. 5.* and his very learned *Annotations* upon it. *Josephus* seems to me to have interpreted this Law most charitably, *lib. iv. Archæolog. cap. 8.* where he saith, they were not only not to go back to fetch what they had forgot, but to leave on purpose Corn, and Grapes, and Olives, &c. for the Benefit of the Poor.

It shall be for the Stranger, for the Fatherless, and for the Widow,] Who are commonly put together, as proper Objects of Charity: and are (as Mr. *Selden* speaks) a kind of *Paraphrase upon the Word Poor.*

That the LORD thy GOD may bless thee in all the Work of thine Hands.] Make their Land still very fruitful: which was a Reward of their Charity.

Ver. 20. *When thou beatest thine Olive-tree,]* As they were wont to do, in those Countries, with Sticks, to bring down the Olives.

Thou shalt not go over the Boughs again:] Not search the Boughs, after they are beaten, whether any be left.

It shall be for the Stranger, &c.] Who might go into the Olive-yards, after the Owner had carried out his Fruit, and gather what they found still remaining on the Trees.

Ver. 21. *When thou gatherest the Grapes of thy Vineyard, thou shalt not glean it afterward:]* By making a new Gathering after the first. But if the Poor themselves left any behind, after the usual Time allowed for the Gathering such Fruits or Corn as were left for them, it was lawful for the Owner to take it himself; and he was not bound, either to pay the Poor the Price of it, or to leave it for the Beasts and Birds. For the Command is, (say the *Jewish* Doctors, who nicely scan these Things) that it shall be for the Poor, and that it be left for them; but not any Thing given them in lieu of it: see *Selden*, in the fore-named Place, p. 699.

It shall be for the Stranger, for the Fatherless, and for the Widow.] The *Jewish* Doctors, by

the *Stranger* here mentioned; in this and the foregoing Verses, would have only *Profelytes of Justice* understood, who had intirely embraced the *Jewish* Religion; so that other *Profelytes*, and mere Gentiles, had no Right to these Things. For by the Law, say they, concerning the Tythe for the Poor, *xiv. 29.* the *Levite* and the *Stranger* are put together: and the *Levite* being a Child of the Covenant, so must the *Stranger* be, who is joined with him. But this Restriction confined this Charity within such narrow Bounds, that they themselves are not satisfied with it: and therefore they add, that tho' such only as were within the Covenant, had a Right to these Things by the Law, yet if *Profelytes* of the Gate, or mere Gentiles, mixed themselves with the *Jews*, by the Decree of their wise Men, they were not to be hindered from gathering their Share in these Fruits of the Earth which were left for the Poor. And they give this Reason for it, *because of the Way of Peace*, that is, Offices of Humanity and Charity ought to be extended to all: see *Selden*, p. 700.

Ver. 22. *And thou shalt remember, that thou wast a Bondman in the Land of Egypt; therefore I command thee to do this Thing.]* If they had been only *Strangers* there, and neglected by the Natives of the Country, the Remembrance of God's Mercy in providing for them, had been a powerful Motive to obey this Command: and therefore the Remembrance of the Slavery and grievous Oppressions under which they there groaned, was a far greater: see *ver. 18.*

C H A P. XXV.

Verse 1. *[If there be a Controversy between Men, and they come unto Judgment,]* It is evident, by the Sequel, that he speaks of criminal Causes.

That the Judges may judge them,] Who were appointed to be constituted and settled in all their Gates: see *xvi. 18.*

Then they shall justify the Righteous,] Acquit him who is falsely accused of doing any Wrong.

And condemn the Wicked;] To suffer such Punishment as his Crime deserves.

Ver. 2. *And it shall be, if the wicked Man be worthy to be beaten,]* For what Crimes Men were to be beaten, by the Sentence of the lower Courts, as well as by that of the great *Sanhedrim*, see *Selden, lib. ii. de Synedr. cap. 13. n. 7, 8.* They were in all, as they reckon, two hundred and seven.

That the Judge shall cause him to lie down, and to be beaten] By his Officers who attended the Court.

Before his Face,] In open Court. But he was first to be admonished; and the Witnesses were to be produced against him, as in capital Causes: after which the Judge commanded him to lie down before a low Pillar, to which his Hands were tied; and he being stript down to his Waist, the Executioner stood behind him upon a Stone, where he scourged him both on the Back and Breast, with Thongs made of an Ox's Hide, before the Face of the Judges: for tho' one Judge be only mentioned, the Execution was done before the whole Bench, after the Sentence was pronounced by one of them.

According

According to his Fault,] For the Violation of a negative Precept he might be scourged before the Court consisting of *three* Judges; but not for the Violation of an *Affirmative*, which was to be done before the Court of Twenty-three, as *Selden* observes in the Place fore-named, *sect.* 6.

By a certain Number.] He was condemned to receive more or fewer Stripes, proportionable to his Crime: and all the Time the Executioner was scourging him, the principal Judge proclaimed these Words, *Deut.* xxviii. 58. with a loud Voice, *If thou observest not all the Words of this Law, &c. then the LORD shall make thy Plagues wonderful, &c.* Adding those, xxix. 9. *Keep therefore the Words of this Covenant, and do them, &c.* Concluding at last with those of the *Psalmist*, lxxviii. 38. *But he being full of Compassion, forgave their Iniquities.* Which he was to repeat, if he had finished these Sayings before the full Number of Stripes were given: see *Selden*, lib. ii. de *Synedr. cap.* 13. n. 6. which I find in the Title *Maccoth*, cap. 3. *sect.* 16. And see *G. Schickard*, *Mischpat Hammelech*, cap. 2. p. 57, 58.

Ver. 3. Forty Stripes he may give him,] Which was more merciful than the *Athenian* Law mentioned by *Æschines*, which was inflicted upon Criminals, τὴν ἑμπεσσομένην μάλιστα πενήκοντα πλῆγας, *fifty Stripes by the publick Scourge.* But none among the *Jews* were to receive above forty for any Crime; fewer they might inflict, tho' not more.

And not exceed;] Of this they were so careful, that as one of the *three* Judges commanded the Executioner to strike, another told the Stripes, while the third pronounced the Sentences out of the Scripture before-mentioned, to admonish him, and every one else, of the Justice of the Punishment. So *Schickard* observes, out of *Maimonides*, in the Place above-named. For the Prevention also of *Excess* in this Punishment, they were wont to give but thirty-nine Stripes, and no more; tho' the Offender was ever so strong or pertinacious. Thus the *Jews* generally affirm, and it appears to be true, by what *St. Paul* saith of himself, *2 Corinth.* xi. 24. *Of the Jews five Times I received forty Stripes save one;* which is exactly the Phrase of *Mischna* in *Maccoth*, cap. 3. *sect.* 10. where they interpret forty Stripes by the next Number to forty, i. e. thirty-nine. For which they give a foolish Reason in the *Gemara*, (as *Joh. Coch* there observes); but *Maimonides* gives a sober Account, That this was ordered, lest the Executioner, by Carelessness, might exceed the Number of Forty, beyond which the Law required them not to go; but it was lawful to fall short of it, and therefore they required him to stop at the *thirty-ninth* Stroke. Yet if any Man deserved this Punishment twice together, they did sometimes exceed the Number of forty, and went so far as to sentence such a Malefactor to receive seventy-nine Stripes; as *Mr. Selden* observes in the same Place: where he likewise notes, on the other Side, that if a Man was so weak, that he was ready to faint away, before he had received thirty-nine, the Judges ordered the Executioner to stay his Hand,

Lest, if he should exceed, and beat him above these, with many Stripes, then thy Brother should seem vile unto thee.] Being beaten like a Dog, as we speak, that is, so cruelly, that the Marks of it remained afterward, to make him contemptible. Which the Law was so far from intending, that the *Jews*

say, no Man was to be reproached afterward with this Whipping, or the Crime for which he was whipped, because he was still a *Brother*, as the Word here is. And therefore he was to be restored to the same Respect among them that he had before, nay, to any Office which before he enjoyed; except he was the President of the *Sanhedrim*, who was never to be restored to his Power, if he had been scourged, nor equally honoured with his inferior Collegues. So *Schickard* observes, out of *Maimonides*, in the fore-named Book, p. 62.

Ver. 4. Thou shalt not muzzle the Ox, when he treadeth out the Corn.] It was the Custom not only in this Country, but among the *Egyptians*, *Greeks*, and *Romans*, to use Oxen in treading out their Corn, either with their Feet barely, or by drawing a Cart or other Instrument over it. And while they were at Work, some muzzled them; and others daubed their Mouths with Dung; others hung a wooden Instrument about their Necks, which hindered them from stooping down; or put sharp Pricks in their Mouths; or kept them without Drink; or covered their Corn with Skins, that they might not be able to come at it: see *Bochartus*, in his *Hierozyicon*, P. i. lib. ii. cap. 40. p. 401. Which Inhumanity *GOD* here forbids, and instructs his People, by shewing Mercy to their Beasts, to be kind one to another, particularly to their Servants and Labourers, but above all, to those who laboured in the Work of the Ministry, for the Salvation of Souls, as *St. Paul* argues, *1 Corinth.* ix. 9. See *Bonfrerius*.

Ver. 5. If Brethren dwell together,] They are said to dwell together, not only who were in the same Family, but in the same Country, *Gen.* xiii. 5, 6.

And one of them die, and have no Child,] If he left a Child, tho' he were a *Mamzer*, or an Apostate, his next Brother was not bound to marry his Wife; but if he left a Child by a Slave, or a Gentile, he was. If he left his Wife with Child, and she miscarried, he was bound; but if she brought a live Child, after she had gone with it nine Months, he was free. And by a *Child* is to be understood either a Son or Daughter: see *Selden*, lib. de *Succeſſionibus ad bona Defuncti*, cap. 14.

The Wife of the Dead shall not marry without unto a Stranger:] This shews the End of this Law was to preserve Inheritances in the Family to which they belonged.

Her Husband's Brother shall go in unto her, and take her to him to Wife,] The *Hebrew* Doctors understand this Obligation to lie upon the eldest Brother that was surviving; and only of a Brother that was by the same Father. For tho' they had the same Mother, if they had not the same Father, no Obligation lay upon him: For *Brethren* (saith *Maimonides*) by the Mother's Side, are not accounted *Brethren* either in the Matter of Inheritances, or of marrying a Brother's Wife: but they are as if they were not *Brethren*; for there is no Fraternity which is not from the Father: see *Heideggerus*, *Exercit.* i. de *Oeconom. Patriarch.* 10. 16. and *Selden*, *Uxor. Hebr.* p. 80. But the King, they say, was excepted from this Law, as *Schickard* observes in his *Jus Regium*, p. 56.

And perform the Duty of an Husband's Brother unto her.] This was a Law before the Time of *Moses*, among the Patriarchs; as we learn from *Gen. xxxviii. 7, 8, &c.* And it was so well understood to be a bounden Duty, that the *Hebrew* Doctors say, it was not necessary there should be any solemn Marriage celebrated with such Widow; because, unless her Husband's Brother renounced her, she was esteemed his Wife, *Min Hafshamajim*, by the Authority of *God*; and that whether she had been only espoused by the deceased Brother, or his complete Wife. Yet by the Constitution of their Elders, he was to contract with her before two Witnesses, and give her a Piece of Money; before which it was not lawful for him to lie with her. There was to be also a sacred Benediction of the Marriage; and her Dowry assigned her by an Instrument. But if he did lie with her before these Solemnities, there was no formal Contract exacted of him afterward; he was only scourged for contemning the Constitutions of their Elders, and compelled to settle a Dowry upon her: see *Selden, lib. i. Uxor. Hebr. cap. 12.* where he observes, that in case a Man left several Widows, if his Brother either married, or renounced one of them, all the rest were free from this Law. And if several Brethren died, and left every one of them a Wife, without Issue, the surviving Brother might either take, or reject them all; or take one or two, and let the rest alone, as he pleased. And if the eldest Brother, that married his Brother's Relict, died also without Issue, then the next surviving Brother was to marry her; and so forward, according to the Case supposed in the Gospel. And yet that Brother only was admitted to this Marriage, who was born before his Brother's Death; which they gather from the first Words of this Verse, *if Brethren dwell together*; which cannot be meant of one born after his Brother's Death. They might likewise have concluded, from this Phrase, that such of the Brethren as had Wives already, were not bound to take her to Wife, but only he that was unmarried; who might be supposed to be meant by him that dwelt together with his Brother, and was not yet gone to a House of his own. But I fear I have said too much of a Matter now quite antiquated, unless it be among some of the *Indians* and *Persians*, and among the *Tartars* that inhabit *Iberia* and *Albania*, who still retain this Custom; as *Huetius* observes, in his *Demonstratio Evangel. Propos. iv. cap. 11. n. 1.*

Ver. 6. *And it shall be, that the First-born which she beareth, shall succeed in the Name of his Brother which is dead,]* Shall be reputed the Son and Heir of the Deceased; but there was no Necessity to give him his Name.

That his Name be not put out of Israel.] That a Family in *Israel* might not be lost; for this was a Provision for the Preservation of Families: see *Numb. xxvii. 4.* And therefore, if there was no Brother, properly so called, to perform this Duty, the next of Kin (who is also called a Brother in a large Sense) was bound to marry her: see of this Word *Name, Numb. xxvii. 4.*

Ver. 7. *And if the Man like not to take his Brother's Wife,]* Here now was a great Mitigation of that antient Law, which had been before the Time of *Moses*, that a Man might refuse to marry his

Brother's Wife, if he did not like her. Which was not permitted before, as appears by the Story of *Onan*, (*Gen. xxxviii.*) who married *Thamar* against his Mind, (as his Behaviour towards her demonstrates) which he need not to have done, if this Permission, which here follows, had been then in Use.

Then let his Brother's Wife go up to the Gate,] Where the Court of Judgment sat, as I have often observed: see *xvi. 18.*

Unto the Elders,] A Court consisting of three Elders, was sufficient to judge in this Matter. And it was of no Consequence whether these three were created *Elders*, according to the solemn Form among them, by laying on of Hands; but it was sufficient, if they were such as they called *Elders of the Street*, or common Men: see *lib. i. Uxor. Hebr. cap. 15.* and *lib. ii. de Synedr. cap. 7. n. 3.*

And say, My Husband's Brother refuseth to raise up unto his Brother a Name in Israel: he will not perform the Duty of my Husband's Brother.] She was to put a Bill of Complaint against him in these Words.

Ver. 8. *Then the Elders of his City shall call him, and speak unto him, &c.]* He being summoned to appear before them, together with the Woman, (who they say was to be fasting) and two Witnesses at the least, she opened the whole Matter. And then the Question being asked, Whether it were three Months since her Husband's Death, (which were to be allowed, to see whether she proved with Child, or no) and whether this Man was next of Kin, and a satisfactory Answer being returned; the Judges laid the Law before them, and admonished them seriously to consider, on each Side, their Age, or any Disparity or Incommodity that might be in their Marriage, and accordingly to resolve; and then they asked the Man, in express Words, whether he would marry her, and raise up Seed to his Brother. If he stood to his first Resolution, as it here follows, and said, *I like not to take her*: then the Woman read the Words foregoing, ver. 7. *My Husband's Brother refuseth to raise up unto his Brother a Name in Israel, &c.* and then proceeded to do as follows, ver. 9. See *Selden* in the Book fore-named, *cap. 14.*

Ver. 9. *Then shall his Brother's Wife come unto him, in the Presence of the Elders, and loose his Shoe from off his Foot,]* From his Right Foot, as the *Hebrew* Doctors say; which was done, I suppose, as a Mark of Infamy, for his Want of natural Affection; which made him unworthy to be reckoned among Freemen, but rather deserve to be thrust down into the Condition of Slaves, who were wont to go bare Foot.

And spit in his Face,] In contempt of him who had despised her. The *Hebrew* Doctors indeed expounded this, only of her spitting upon the Earth, directly before his Face; so that the Spittle might be seen by the Judges. And they give this as a Reason, why the King was not subject to this Law of marrying his Brother's Wife, (and they might add the High-priest, *Levit. xxi. 13, 14.*) because it would have been below his Dignity to have had his Shoe pulled off, (if he had not liked the Woman) or to have had her spit before him, as *Bartenora's* Words are: which would have been a better Reason, if they had said, it had been very

very unbecoming for her to have spit in the King's Face : see *Selden, lib. i. Uxor. Hebr. cap. 10.* and *Hackspan, lib. i. Miscellan. cap. 7. n. 8.* where he observes the King was bound to all the six hundred and thirteen Precepts, but only this of marrying his Brother's Wife.

And shall answer] To his peremptory Refusal of her.

And say, So shall it be done unto that Man, that will not build up his Brother's House.] She was immediately to read these Words of the Law. And then the Judges gave her a Writing, signifying his Renunciation of her, in the Manner now related, that so it might be free for any other Man to marry her : see the Form of it in *Selden, lib. i. Uxor. Hebr. cap. 14.* where he hath observed certain Niceties about the kind of the Shoe that was to be pulled off, but gives no Account why this Ceremony was used.

Ver. 10. *And his Name shall be called in Israel, The House of him that bath his Shoe loosed,]* As soon as she had loosed his Shoe, both the Judges, and all the By-standers round about, cried aloud *three times, The Shoe is pulled off, the Shoe is pulled off, the Shoe is pulled off!* And thereupon his Family had this Name, as a Disgrace, for not doing the Duty of a Brother. Some will have this pulling off the Shoe to have been only a Mark, that he parted with his Right to her ; but these Words shew that it was in the Nature of a Brand upon him and his Posterity. And so *Josephus* saith, *lib. iv. Archæolog. cap. 8.* that he went out of the Court with a Mark of Ignominy. Which doth not relate merely to her spitting in his Face ; for *Maimonides* saith expressly, (in his *Morè Nevochim, P. iii. cap. 49.*) that this Action (*viz.* of pulling off the Shoe, as well as the other) was a foul and ignominious Thing in those Days, intended to move Men to perform the Duty of a Husband's Brother, that they might avoid such Reproach. *J. Wagenfeil* hath given us the exact Form of the Shoe, which was used on such Occasions, in his *Annotations upon Sota, p. 664.* and see 1212. where he commends *Leo Modena's* Account of this whole Business ; which differs not at all from that which I have given ; only I observe that he saith, When the Woman taketh off the Shoe from the Man's Foot, she lifts it up on high, and throweth it against the Ground ; which I take to be a Note of Indignation and Contempt. And he saith also, it was antiently accounted a more laudable Thing to take her, than to release her ; and imputes it to the Corruption of Mens Manners, and the Hardness of their Hearts, that now they look only after worldly Ends, either of Riches or Beauty : which makes very few in these Days, (especially among the *Dutch* and *Italian Jews*) to marry their Brother's Widow : see his *History of the Rights and Customs of the Jews, Part iv. chap. 7.*

Ver. 11. *When Men strive together, one with another,]* Fall out, (as we speak) and fight, either with their Fists or Sticks, or other Weapons.

And the Wife of the one draweth near for to deliver her Husband out of the Hand of him that smiteth him,] Who had wounded him, and was likely, I suppose, to be too hard for him.

And putteth forth her Hand, and taketh him by the Secrets :] As a sure Means to make him let go

his Hold of her Husband, that he might preserve himself.

Ver. 12. *Then thou shalt cut off her Hand ;]* This was to be done by the Sentence of the Court, as a Punishment for her Impudence, and for the Hurt which perhaps the Man might have received hereby in those Parts whereby Mankind is propagated.

Thine Eye shall not pity her.] The Word *her* not being in the *Hebrew* Text, several of the *Jews* (and *Grotius* seems to approve their Opinion) interpret this Law quite otherwise ; as if the Woman might both take hold of his Secrets for the Delivery of her Husband, and also cut off the other Man's Hand ; and they should not pity him who suffered thus, nor punish the Woman, who might do any Thing of this Nature, to preserve one so dear to her as her Husband : but this is a very forced Interpretation. *Maimonides* is a little more reasonable in his Exposition of these Words, which he will have to signify, that they should lay a Fine or a Mulct upon her, for her Immodesty ; which is suitable to their Interpretation of that Law, *Exod. xxi. 24. Eye for Eye, Tooth for Tooth, &c.* See *L'Empereur on Bava kama, p. 198.* But it is an intolerable Presumption in *Maimonides* to say, that if any one interpret this of a proper Abscission of the Woman's Hand, tho' he pretend to be a Prophet, and say, The LORD hath said unto me these Words, *Thou shalt cut off her Hand,* are to be understood as the Words sound, (*i. e.* literally as we speak) and do a Miracle to confirm it, he is to be look'd upon as a lying Prophet, and may be put to Death, because it is contrary to the constant Tradition of their Elders. So he writes *Seder Zeraim*, translated by our famous Dr. *Pocock, p. 15. and p. 38.* Upon which Principle they killed our Blessed Saviour.

Ver. 13. *Thou shalt not have in thy Bag divers Weights,]* In the *Hebrew* the Words are, *A Stone and a Stone :* for their Weights then were made of Stone, as are ours now commonly of Lead or Brass.

A great and a small.] To buy in Commodities with the great, and sell them out again by the small ; which was then, and is now an usual Way of cheating.

Ver. 14. *Thou shalt not have in thine House divers Measures, &c.]* In the *Hebrew, an Ephah and an Ephah :* for this was the most known Measure among them, by which all the rest of their Measures were made : see *Exod. xvi. 36.* From hence it was that *Lucius Ampelius* thought *Mechos*, that is *Moses*, (who by antient Writers is called *Moschos*) was the Inventaer of Weights and Measures, because he took such pious Care there should be no Deceit in them, as the most Learned *Huetius* observes in his *Demonst. Evangel. Prop. iv. cap. 8. n. 16.*

Ver. 15. *But thou shalt have a perfect and just Weight, a perfect and just Measure, &c.]* Neither too scanty, nor too large : see *Levit. xix. 35, 36.* where all these three Verses are sufficiently explained.

That thy Days may be lengthned in the Land which the LORD thy GOD giveth thee.] Justice, as well as Charity, was necessary to prolong their Happiness in the Land of Promise, *xvi. 20.*

Ver. 16. *For all that do such Things, and all that do unrighteously,]* All that any way wrong their Neighbours.

Are an Abomination unto the LORD thy GOD.] This is an Expression commonly used, to declare God's Hatred of all idolatrous Practices. See xviii. 9, 12.

Ver. 17. *Remember what Amalek did unto thee by the Way, when ye were come forth out of Egypt:]* The Jews have framed three Precepts out of this and the two following Verses. One is, that they should *remember what Amalek did unto them.* Which *Maimonides*, according to their oral Tradition, refers to the *Mouth*, that they should always be talking of what *Amalek* did to them. The *Second*, *not to forget it*; which he refers to their *Heart*: That they should never let slip out of their Mind the Hatred *Amalek* had to them. And the *Third*, that they should *blot out their Remembrance from under Heaven*, i. e. utterly destroy them, and leave none of them remaining. But none of the *Jews* hath explained this better than *Abarbinel*; who, inquiring why such Severity was expressed against the *Amalekites*, when the *Edomites*, who were of the same Race, were dealt withal very favourably, (as we read before, xxiii. 8.) observes *four* Reasons given here by *Moses* himself, why they should remember, when they were settled in the Land of *Canaan*, and able to effect it, to exterminate this Nation: For that is the single Precept he gives them in Charge; only he bids them not forget what *Amalek* had done to deserve that heavy Sentence long ago passed upon them, and remaining on Record, (*Exod.* xvii. 14, 15, 16.) confirmed with a solemn Oath, though they were not able to execute it, till they were settled in the Land of Promise. The first of these Reasons is, Because, whereas Men undertake War against others, either to defend their own Country, or to subdue their Enemies Country, the *Amalekites* came forth against the *Israelites* without any such Cause; for the *Israelites* did not pass by their Country, and consequently gave them no Apprehension of an Invasion; nor had the *Israelites* then Possession of any Land of their own, which might tempt the *Amalekites* to covet it, and drive them out of it. But they undertook this War, with a petulant Malice, only to bring them into Slavery again. Which is the Thing here intimated in this Verse, *Remember what Amalek did unto thee, &c.* Unto which he should have added, That their Barbarity was much aggravated, by their assaulting them when they were newly delivered from grievous Oppressions, and were unaccustomed to War, and without any Provocation.

Ver. 18. *How he met thee by the Way,]* This the same *Abarbinel* takes to be the *second* Cause of God's high Displeasure against *Amalek*; That whereas it is the Custom of all Countries, before they begin a War, to denounce it by Heralds, shewing the Grounds of it, they rose up against the *Israelites* unexpectedly; which was a Piece of the basest Treachery. Which he thinks is intimated in these Words, *He met thee by the Way*; that is, on a sudden, by Surprise, without any Notice by a Declaration of War. He might have added, That they did this when the *Israelites* were in a Journey, and had travelled a great Way, and

in a Wilderness, where they stood in need of Refreshment; but were very unfit for fighting. Then, saith one of their *Rabbins*, in *Pirke Eliezer*, Cap. 44. *They came in like a Bear in their Way, to devour the Mother with the Children.*

And smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary;] This he makes the *third* Cause; That they did not offer them a pitched Battle, but only fell upon their Rear, (as we speak) and there cut off such as lagged behind through Feebleness and Weariness, being unable to march so fast as the rest of their Brethren. This is, in a very sober Sense, suitable to the Use of the Word in *Josh.* x. 19. But what some of the *Jews* say, That the *Amalekites* cut off the Privy Members of certain of the Tribe of *Dan*, in Derision of Circumcision, is disowned by others of them, as having no Foundation. See *Schickard*, in his *Jus Regium*, p. 112, 113. Where *Carpzovius* observes, this was only a Fancy of their *Midraschim*, or Preachers, where-with they entertained the People in their Sermons, on Occasion of the Ambiguity of the Word we translate *cut off the hindmost*. Which *R. Zacharias* much better interprets, in *Pirke Eliezer*, Cap. 44. where he makes it to signify all that were behind the Cloud, (which protected those who were under it) as those who went out of the Camp, by reason of some Uncleaness, to wash themselves. But this is no more than an ingenious Conceit; for the Laws about Cleansing were not then delivered.

And he feared not GOD.] This he makes the *fourth* Cause; That though they feared *Israel*, whom they durst not look in the Face, but cut them off behind, yet they feared not GOD, who had done such wonderful Things for them in *Egypt*; and brought them thence with a mighty Hand, and overthrown *Pharaoh* in the *Red-Sea*. Which might have made them understand, that he sets up Kings, and pulls down Kings, as *Daniel* speaks, ii. 21. But instead of considering this, they would have *prophaned the Glory of the LORD*, (as he speaks) by enslaving those whom he had but newly delivered, and continued under the Protection of a glorious Cloud. Unto all which may be added, that they were originally derived from the same Stock with the *Israelites*, viz. from *Isaac*.

Ver. 19. *Therefore it shall be, when the LORD thy GOD hath given thee Rest from all thine Enemies round about, in the Land which the LORD thy GOD giveth thee, &c.]* GOD did not require them to put this Command in Execution immediately after they were possessed of the Land of *Canaan*, but after they were well settled there: So that there were some Ages passed before they went about it; and then GOD himself put them in Mind of it; or rather strictly enjoined it to be performed by *Saul* their first King: And we do not find them blamed for not doing it in the Time of the *Judges*, i *Sam.* xv. 1, 2, 3.

That thou shalt blot out the Remembrance of Amalek from under Heaven;] So GOD commanded *Saul* in the Place now mentioned, *Utterly destroy all they have, and spare them not; but slay both Men and Women, &c.* For by the same Justice that one Person is cut off, a whole Family, or a whole Nation may be utterly destroyed: That other Families or Nations, seeing or hearing GOD's

Judgments upon them, may be moved to flee from that Wickedness, for which they are punished. They are the Words of *Maimonides*, P. III. *More Nevochim*, Cap. 41.

If we could believe all that the *Talmudists* say, we might think there were some among the *Jews* who endeavoured to mollify the Severity of this Precept: For they tell a Story in *Bava-Bathra*, of *Joab's* Master, who taught him to read it thus; Blot out *Zechar*, the Male of *Amalek*, not *Zechar*, the Remembrance. But at the same Time they tell us, *Joab* thought to have killed him, for leading him into an Error.

Thou shalt not forget it.] This is not a distinct Precept, but only a Repetition of the foregoing, to imprint it more on their Minds and Hearts. And accordingly the *Jews* pretend to have had their Hearts so set upon it, that when the Officers were about to proclaim Freedom from War to those Persons mention'd xx. 5, 6, &c. they always excepted the War against seven Nations and *Amalek*, in which every Body was bound to assist.

I shall end this Matter with an Observation of *Abarbinel*, That in this Paragraph about *Amalek*, the Injunction which God gave to *Moses*, *Exod.* xvii. 14. was fulfilled by him: *Write this for a Memorial in a Book.* No other Book, saith he, is hereby meant, but the Book of the Law, which when *Moses* wrote, he was bound to mention this Precept about *Amalek*; which he doth in this Place. And if we suppose that he immediately wrote a distinct History of this Matter, yet he inserted it afterwards into the *Pentateuch*, both here and in the Book of *EXODUS*.

CHAP. XXVI.

Verse 1. **A**ND it shall be, when thou art come in unto the Land which the LORD thy God giveth thee for an Inheritance, and possessest it, and dwellest therein;] When they had a settled Possession of the several Inheritances, which fell to their Share in the Land of *Canaan*.

Ver. 2. *That thou shalt take of the first of all the Fruit of the Earth,*] This is not meant merely of the First-fruits they should have after they were settled in *Canaan*, but of the First-fruits they should have every Year; which being the most desirable (as *Conradus Pellicanus* here observes) of all other, and coveted by every one, *majori aviditate*, with a greater Appetite than ordinary, Nature itself directed Men to offer them to God, the Giver of all good Things. And these were distinct from that mentioned *Levit.* xxiii. 10. being of all the Fruits of the Earth. The principal of which being *Seven*, the *Jews* commonly say, these only were to be carried to God, *viz.* *Wheat*, *Barley*, *Grapes*, *Figs*, *Pomegranates*, *Olives*, and *Dates*. Some of the Doctors say, the First-fruits of all kind of Things whatsoever were due; and a Question being raised, whether a Stranger was bound to pay them, or not; some of them say, No; because they could not use the Protestation mentioned *Ver.* 3. But the more common Opinion is, that they might both bring First-fruits, and use the Protestation, because *Abraham* was also the Father of Strangers, *Gen.* xvii. 5. And it may be, saith *R. Bechai*, that is pointed at, *Ver.* 11. of this Chapter; where

it is said, *Thou, and the Levite, and the Stranger that is among you.*

Which thou shalt bring of thy Land, that the LORD thy God giveth thee;] In order to which, they say, every Owner of Land, when he went into his Ground, and found any Figs, or Bunch of Grapes, or a Pomegranate, more forward than the rest, he was to tie a Rush about it, and write upon it, *These are First-fruits.* So *Wagenseil*, and many others, have observed out of the Title *Biccurim*, Cap. 3.

And shalt put it in a Basket,] The Quantity of each, they say, was to be at least a *sixtieth* Part. And they might be all put into the same Basket, provided they were not mingled, but preserved distinct; Barley being laid at the Bottom, and then Wheat, and next Olives, and above them Dates, and then Pomegranates; and last of all, Figs and Grapes being hung on the Outside; and Leaves of Palm, or other Trees, put between every kind of First-fruits.

R. Bechai saith, that the Rich brought these Fruits in Baskets of Gold and Silver, that is, covered with Gold or Silver (as *Maimonides* speaks); and we read of the like golden Baskets carried by Virgins, in the Feast of *Bacchus* at *Athens*. See *Ezek. Spanhemius* on *Callimachus's* Hymn to *Ceres*, p. 733. Now, if the Basket here mentioned was made of these, or any other Metal, the *Jews* say, the Priest was to restore it to the Owner, when he had emptied it: But if it was a wicker Basket, or such-like, the Priest had it together with the First-fruits. See *Wagenseil* upon *Mischna Sotæ*, Cap. 7. *Seet.* 3.

And shalt go unto the Place which the LORD thy God shall chuse, to place his Name there.] The Man himself was to go, as the *Jews* say, with the Basket upon his Shoulder: And a great Company were wont to go together, who met at the chief City of their Province. The Time of going was at the Feast of *Pentecost*, (*Exod.* xxiii. 16.) not before, but at any Time after, till the Feast of *Dedication*, which was in our *November*: After which they were not accepted. Of the Manner of going up with a Bullock before them, whose Horns were gilt, and Head crowned with an Olive Garland, with Music, and singing in the Way the first Verse of *Psalms* cxxii. &c. see *Wagenseil*, in the Place above-mentioned; and *Selden*, *Lib.* III. *de Synedriis*, Cap. 13. n. 3. with *Dr. Lightfoot* in his *Temple-Service*.

And here I cannot but think fit to note, that the Heathen, in all Probability, from hence derived the Custom of carrying their First-fruits, as a Tithe every Year, unto the Island *Delos*, where *Apollo* was supposed to have his special Residence. And this not only from the Islands thereabouts, and the neighbouring Countries, but from all Parts, of the World; as the *Jews*, we find every-where, sent, from the Countries where they dealt, a Sum of Money every Year, instead of First-fruits and Tithes, unto *Jerusalem*; which Privilege the *Romans* allowed them, after they had conquered them, as *Josephus* tells us, *Lib.* VII. *de Bello Jud.* Cap. 13. That Heathen Custom, now mentioned, is expressed by *Callimachus*, in his Hymn upon *Delos*, in those remarkable Words, *Ver.* 278, 279, &c.

Ἀλλὰ τοὶ ἀμφιέτης δεκάφοροι αἰὲν ἀπαρχαὶ
Πέμπτον θ'. πᾶσαι δὲ χορὲς ἀνάγασσι πόλιν
"Αἰτε πρὸς ἡοῖν, αἱ δ' ἔσπεραν, αἱ τ' ἀνὰ μέσον
Κλήρης ἐσάσαντο, καὶ οἱ καδύπερθε βοεῖν.

The Sense of which is this; That First-fruits were sent for Tithes every Year from all Countries, not only from the East, and West, and South, but from the North also. And they were sent with such Joy, as the *Jews* expressed on this Occasion; for all Cities, he saith, did χορὲς ἀνάγειν. And so we read in several Authors, that there were δειψαίαι; as they called them, *Solemn Embassies*, sent from several People; by chosen Persons, unto *Delos*, to celebrate there the Feast of *Apollo* with Musick and Dancing, &c. Particularly the *Athenians*, *Peloponnesians*, and *Messenians*, &c. of whom see *Ezek. Spanhemius*, in his *Observations on Callimachus*, p. 487. And, which is most strange, the *Hyperboreans*, a very northerly People, sent *frugum primitias* to this Island, as *Pliny*, and I know not how many other Authors testify. Only what he calls the First-fruits of their Corn, and such-like Things; they call the First-fruits of their *Holy Things*: As the same excellent Person observes there, p. 490, 492, &c. Which was done to testify their Honour to this God; and for the Maintenance of his Priests and other Ministers, who attended upon him there. For *Delos*, of itself, was but a barren Isle, the Soil being dry and stony, and called therefore by *Callimachus*; Ver. 208. δυσήνη.

There are other Foot-steps of this among the Heathen; the *Mystica vannus Iacchi*, mentioned by *Virgil* in his *Georgicks*, being nothing else, (according to *Servius*) but *Vas vimineum*, a wicker Basket, in which their First-fruits were carried. See the same *Spanheim*, p. 495.

Ver. 3. And thou shalt go unto the Priest that shall be in those Days,] Who was then in Attendance at the Sanctuary, and particularly appointed to wait for their coming. When they enter'd the Gates of the City, they sung the second Verse of *Psal. cxxii. Our Feet shall stand in thy Gates, O Jerusalem*: And then they went to the Mountain of the Temple, and sung the whole Hundred and fiftieth *Psal. And as soon as they enter'd the Court of Israel, the Levites began to sing, Psal. xxx. 1. I will extol thee, O LORD my God, &c.*

And say unto him,] The following Confession in this Verse, was made by them with the Baskets on their Shoulders, to stir them up to Humility, as *Maimonides* interprets it. His Words are these: "While they were compelled to carry their Baskets on their Shoulders, and in that Manner to proclaim the Divine Benefits, it signified that it was a considerable Part of God's Worship and Service, for a Man to be mindful of his Afflictions and Tribulations, when God had given him Ease and Rest from them. This the Law takes care of, in several Places; as when it saith, *Thou shalt remember that thou wast a Servant, &c.* with this Intention, That he who lived in Riches and Pleasure, might be secured from the Vices which spring from thence, such as Pride, Haughtiness, Apostasy, and the like. According to what is said in this Book, viii. 12. *Lest thou*

"eat, and art full, &c. and xxxii. 15. *Jesurun waxed fat, and kicked, &c.* To prevent which, God commanded the First-fruits to be thus offered every Year to his divine Majesty, *More Nevochim, P. III. Cap. 39.*

I profess this Day unto the LORD thy God; that I am come unto the Country which the LORD swore unto our Fathers for to give us.] This is a thankful Acknowledgment of God's Faithfulness to his Promise, whereby they were put in Mind to be faithful unto him, of whom they held this good Land, by his gracious and free Gift; and held it by this Tenure, of paying to him this yearly Rent.

Ver. 4. And the Priest shall take the Basket out of thine Hand, and set it down before the Altar of the LORD thy God.] After the foregoing Words were said, the Basket was taken down from their Shoulders, and every one holding his Basket by the Handle, or the Rim of it, the Priest put his Hands under it, and waved it about, according to the Prescription in the Law; while the Men recited the following Words, Ver. 5, 6, &c. This Waving was a manifest Token that it was offered to the LORD of the World, as an Acknowledgment, that he was in a peculiar Manner their Lord and Sovereign, of whom they held this Land.

Ver. 5. And thou shalt speak and say before the LORD thy God,] Audibly pronounce in the Presence of God.

A Syrian ready to perish was my Father,] Their Father *Jacob* was not a Syrian by Birth, for he was born in the Land of *Canaan*. But one and the same Person may be said to be of divers Countries, (as *Bochartus* hath observed) with Regard either to the Place of his Nativity, or of his Education, or of his Life and Conversation; which occasioned three Countries to be ascribed to our blessed Saviour, viz. *Bethlehem*, *Nazareth*, and *Capernaum*. See his *Phaleg. Lib. II. Cap. 5.* Thus *Jacob*, who was born and bred in *Canaan*, is notwithstanding call'd a Syrian, because he lived twenty Years with his Uncle *Laban*, who was a Syrian, *Gen. xxv. 20.* and consequently *Jacob's* Mother was so, as were both his Wives, and all his Children, who were born there, except *Benjamin*. But he is more particularly here called a Syrian, to put them in Mind of his Poverty, when he went first into that Country, and there lived as a Servant, under a hard Master; which is expressed in these Words, *ready to perish*, that is, very poor, and reduced to great Streights; being forced to flee from the Fury of his Brother *Esau*, and to travel on Foot to *Padan-Aram* (which was comprehended antiently under the Name of *Syria, Gen. xxxii. 10.*); where he was so cruelly used by his Uncle *Laban*, (*xxxi. 7, 39, 40, 41.*) that *Onkelos* takes these Words, which we translate *ready to perish*, in an active Sense, for him that destroys another. For by the Syrian here he understands *Laban*, (who is so called, as I noted before, *Gen. xxviii. 5.*) as if the Meaning were, the Syrian (that is, *Laban*) sought to destroy my Father. For as he used him barbarously when he was with him, so he followed after him, when he went away, with a Mind to ruin him. And thus *Manasseh ben Israel* understands it, and many others mentioned by *Fesselius*;

which is the Sense also of the vulgar *Latin*, *Syrus* *persequabatur patrem meum*.

And he went down into Egypt,] Though he brought him from *Laban* with great Substance, yet as he was still but a Sojourner in the Land of *Canaan*, so he was forced by Famine to go down into *Egypt* for Sustenance.

And sojourned there with a few,] They were but seventy Persons, and lived there as Strangers. All which they were now bound to commemorate, for their Humiliation before God, (which I observed before out of *Maimonides*) which might move them the more to exalt and magnify the Mercy of God to them, who had made them (as it follows) a mighty Nation. For this Confession consists of these two Parts, Their own Unworthiness, and God's great Goodness.

And became there a Nation, great, mighty, and populous.] See *Exod.* i. 7.

Ver. 6. And the Egyptians evil entreated us, and afflicted us, and laid upon us hard Bondage.] The Goodness of God unto them, in making them so numerous, was the Occasion of sorer Affliction, than either they or their Fathers had endured. See *Exod.* i. 9, 10, &c. The Remembrance of this was exceeding useful, to stir up their Gratitude to God; not only for their Deliverance from the *Egyptian* Slavery, but bringing them into a Country of their own, most plentifully stored with all Manner of good Things.

Ver. 7. And when we cried unto the LORD God of our Fathers, the LORD heard our Voice, and looked on our Affliction, &c.] Having acknowledged their low, and poor, and distressed Condition, now they proceed to an Acknowledgment of God's wonderful Goodness; which appeared the more in relieving them, when they were utterly helpless. See *Exod.* ii. 23, 24, 25. iii. 7, 8.

Ver. 8. And the LORD brought us forth out of Egypt, with a mighty Hand, and with an out-stretched Arm, and with great Terribleness, &c.] See iv. 34. and vii. 19. This is so vehemently inculcated upon them, (as *Maimonides* speaks in the Place fore-named) that they should remember the Day they came out of *Egypt* all the Days of their Life, xvi. 3. *Exod.* x. 2. Which it became them especially to remember at this Time, that they might demonstrate the Truth of Prophecy, both concerning Punishments and Rewards.

Ver. 9. And he hath brought us into this Place, and hath given us this Land, even a Land that floweth with Milk and Honey.] As they remember the terrible Plagues upon *Egypt* in the foregoing Verse, so they commemorate the singular Blessings bestowed upon them in this.

Ver. 10. And now, behold, I have brought the First-fruits of the Land, which thou, O LORD, hast given me:] Thus they concluded this solemn Right, as they began it, (*Ver. 3.* with an Acknowledgment, that they held this Land of God, as the supreme LORD; and that by his free Gift.

And thou shalt set it before the LORD thy God,] Having said these Words, they left the Basket by the Altar, as the *Jews* say, where it had been placed, (*Ver. 4.*) and then the Priest set it before the Sanctuary; where God dwelt by his special Presence there.

And worship before the LORD thy God.] They made a profound Reverence towards the holy

Place, by bowing their Bodies as low as they could, and so went out of the Temple: So the *Hebrew* Word imports. And this outward Act of Worship, no doubt, was accompanied, in all good Men, with humble Thanks to God for his Benefits, and Prayer for the Continuance of them.

Ver. 11. And thou shalt rejoice in every good Thing which the LORD thy God hath given unto thee, and unto thine House; thou, and the Levite, and the Stranger that is among you.] They were to make a Feast at the Time of offering these First-fruits; and there to entertain the *Levites*, and the Strangers, as well as their own Family. These Feasts were made out of the Provision mentioned, xii. 6, 7. xvi. 10, 11, 12. Besides which, the Bullock which went before them, when they carried up the First-fruits from their several Cities, was offered for a Peace-offering, when they came to the Sanctuary; as Mr. *Selden* observes in the Place above-mention'd, *Lib.* III. *de Synedr. Cap.* 13. p. 203.

Ver. 12. When thou hast made an End of Tithing all the Tithes of thine Increase,] For there was a second Tithe to be paid after the first to the *Levites*, as was observed above, xii. 6. and is plainly spoken of, xiv. 22, 23, &c. Which the *Jews* call the Consummation or Finishing of Tithing, as I observed there, *Ver. 29.* And so these Words may be translated, *When thou hast finished all the Tithes of thine Increase.*

The third Year, which is the Year of Tithing,] Every third Year, the second Tithe, before-mention'd, was to be employed to a peculiar Use, (see xix. 28, 29.) as it follows here in the next Words. (So the *Jews* expound it, whose Sense our Mr. *Mede* expresses in a few Words) For two Years together they paid the *Levites* Tithe, and the Festival Tithe; but in the third Year they paid the *Levites* Tithe, and the Poor Man's Tithe; that is, what was wont in other Years to be spent in Feasting, was wholly spent every third Year upon the Poor. *B. I. Discourse XXXII.* p. 228. But there are some that think, they were bound every third Year to pay this Poor Man's Tithe, besides that to the *Levites* and the Festival Tithe: About which I shall not here dispute.

And hast given it unto the Levite, the Stranger, the Fatherless, and the Widow, that they may eat within thy Gates, and be filled;] According to the Commandment, xiv. 29. See there.

Ver. 13. Then thou shalt say] As they were every Year to make the foregoing Profession, when they brought their First-fruits, so they were to make another Profession, which here follows, every third Year; *When the Course of all Manner of Tithing* (as Mr. *Mede* there expresses it) was come about.

Before the LORD thy God,] This sounds as if they were to make this Profession before the most Holy Place at the Sanctuary. Which seems to confute the common Exposition of the *Jewish* Doctors, that this Tithe of the third Year was not to be spent there, but at Home, within their own Gates. But it may be supposed, that every Man was privately to make this solemn Profession, as in the Presence of God, who knew the Truth of what he said. Or rather, that the next Time he went up to worship at God's House, he was bound to make this

Decla-

Declaration before the Divine Majesty. Which is the most likely Interpretation, because these Words, *before the LORD*, are always so used in these Books. And unless they had been obliged to this, their covetous and cruel Disposition might have inclined them to defraud the Poor; which by this Means was prevented. For though Men might have satisfied themselves in omitting this Profession, if it had been left merely to their own private Consciences; yet when they were bound to come and make it publickly at God's own House, as they could not avoid it, so few would be found so impudently prophane, as solemnly to tell a Lye to God himself.

I have brought away the hallowed Things] Things separated by the Divine Commandment from their own private Use, for the Use of the Poor.

Out of mine House,] From the rest of the Fruits of the Earth which they had gathered.

And also have given them unto the Levite, and unto the Stranger, to the Fatherless, and to the Widow,] That is, unto the Refreshment of the Poor. So the *Hierusalem Targum* paraphrases, *Ver. 2.* which is worth the mentioning: *In the third Year, which is the Year of Tithing for the Poor, ye shall give the first Tithes to the Levites, and then the Tithes of the Poor to the Strangers, Fatherless, and Widows, that they may eat in their Cities, and be filled.*

According to all thy Commandments, which thou hast commanded me :] According to the Direction before-mentioned, *xiv. 29.*

I have not transgressed thy Commandments, neither have I forgotten them.] Neither done contrary to God's Precepts, nor forgotten to perform them; either by keeping these Tithes to themselves, or by bestowing them otherwise than God appointed.

Ver. 14. I have not eaten thereof in my Mourning,] After the general Profession, mentioned in the Verse foregoing, that they had brought all hallowed Things out of their Houses, and employed them as God directed, they were to make three particular Professions, which are mentioned in this Verse. And it is probable they have respect to some Idolatrous Customs which were in those Days: The first of them is, That they had not eaten thereof in Mourning, or in Lamentation. For so the *Hebrew* Word *Oni* signifies, very bitter Grief, and fore Mourning. Such the *Egyptians* made in Harvest-Time, when they offered the First-fruits of the Earth, and kept the Feast of *Isis* with doleful Lamentations. So *Diodorus Siculus*, and other Authors, tell us, particularly *Julius Firmicus*, who severely reproves their Folly, or Madness rather, saying, *Cur plangitis fruges terræ, &c.* "Why do you bewail the Fruits of the Earth? Why weep you at the Growth of your Seed? &c. You should rather give Thanks for these Things to the most high God, whose Bounty is not to be lamented; but bewail rather your own Error, &c." If there was such a Custom in the World, when *Moses* lived, it may very well be thought that he taught the *Israelites* to disclaim such senseless and impious Practices. And as the *Egyptians*, by this Mourning acknowledged *Isis*, that is, *the Earth*, to be the Giver of all these good Things; so he required God's People to bring in their Harvest with the greatest Joy and Thanks unto the most

High: For there was no Joy so great, as that of Harvest and Vintage; directly opposite to the Heathen, who kept the Feast of *Bacchus* also with Lamentations. See our learned Dr. *Spencer, Lib. II. de Ritual. Hebr. Leg. Cap. 24. Sect. 1.*

Neither have I taken away ought thereof for any unclean Use,] As some of the old Idolaters were wont to do; who separated some Part of the First-fruits for Magical Purposes; and sometimes for carnal and filthy. So *Julius Firmicus* informs us, who immediately after the Mention of their Lamentations, when they gathered the Fruits of the Earth, asks this Question, *Quid addis incestum & adulterium?* Which shews that there were unclean Rites which accompanied their Offerings; and that they made them minister unto *Venus*. See the same Learned Author in the same Place, *Sect. 3.*

Nor given ought thereof for the Dead :] If this be the right Translation of the last Words, *for the Dead*, St. *Austin* hath given us a likely Reason of this Clause, which was to profess they had not imitated the Gentiles, who were wont to set Meat and Drink upon the Graves of the Dead, as he tells us, *Serm. 15. de Sanctis*. But it doth not appear that they set any Part of their Tithe, or First-fruits upon them, nor that they did it only in Harvest-Time; but rather common Bread and Wine, which at all Times they set upon their Graves when they were interred: And therefore it may be translated *to the Dead*, (as the same excellent Person observes, *Sect. 3.*) And so it is a Profession, they had not offered any of the Fruits of the Earth to *Heroes*, (after the Manner of the Gentiles) particularly to *Osiris*. For that they honoured them with their First-fruits, appears by a Passage in *Porphry, Lib. IV. περὶ Ἀποχρῆς, Sect. 22.* where he mentions three Laws made by *Triptolemus*, an antient Lawgiver among the *Athenians*: One of which is this, *Θεὸς καρπῶς ἀγαλλεῖν, To worship the Gods with the Fruits of the Earth.* Which *Draco* thus expounds, as he shews in the Conclusion of that Book; *Θεὸς τιμᾶν καὶ ἡρώας ἐσχαεῖν ἐν κοινῷ, ἐπομένους νόμοις παλαιοῖς ἰδίᾳ κατὰ δύναμιν σὺν εὐφημίᾳ καὶ ἀπαρχαῖς καρπῶν, &c. To honour the Gods, and the Heroes of their Country publickly, according to the Laws of the Nation; and privately, as much as they were able, with speaking well of them, and with the First-fruits, and the annual Offerings.* See *Meursius*, in his *Themis Attica, Lib. I. Cap. 1.* But however we take this, the giving any Part of Tithe, either *for the Dead*, or *to the Dead*, shews there was such a superstitious Custom: Unto which this Clause having a manifest Respect, we have Reason to think the two former have so likewise.

But I have hearkened to the Voice of the LORD my God, and have done according to all that thou hast commanded me.] Performed all that God required, and done nothing contrary to it. All these Words from *Verse 13.* to this Place, were to be spoken with a low and humble Voice, because they are a sort of Commendation of themselves, and of their own Integrity; which is not to be proclaimed aloud. But when they made the foregoing Profession, at the presenting of their First-fruits, (*Ver. 5, 6, &c.*) they being an Acknowledgment of their own Meanness, and poor Beginnings, and of God's infinite Goodness in their Advancement, they were to lift up their Voice, and say aloud, *A Syrian ready to perish was my Father, &c.* Thus the

the Doctors resolve in the *Gemara* of *Mischna Sotæ*, *Cap. 7.* in the Beginning of it.

Ver. 15. *Look down]* Have a gracious Regard.

From thy holy Habitation, from Heaven,] This is an humble Acknowledgment of the infinite Majesty of GOD, who, though he was graciously pleased to dwell among them by a glorious Symbol of his Presence in the Sanctuary, yet dwelt in a far more transcendent Glory in the Heavens, the highest of which could not contain him, as holy Men acknowledged, *1 Kings viii. 27. 2 Chron. ii. 6.*

And blest thy People Israel, and the Land which thou hast given us,] Having performed their Duty, they had the greater Confidence to beg the Continuance of GOD's Mercies to them, and to their Country; which it had been Presumption to expect, if they had not acknowledged him to be the Donor of all the good Things they enjoyed in the Manner before appointed. For this was the End of all Oblations, both of this Tithe, and of the First-fruits, and any other, to acknowledge GOD to be the LORD, of whom all Things come, (as *David* speaks) and of whose own we give unto him. See *1 Chron. xxix. 11, 12, 13, &c.*

As thou swearst unto our Fathers,] He teacheth them to conclude as they began, (*Ver. 3.*) with a thankful Acknowledgment of GOD's Faithfulness to his Promise.

A Land that floweth with Milk and Honey.] See *xi. 9.* The *Hierusalem Targum* paraphraseth it thus, *A Land producing Fruits as pure as Milk, and as sweet and delicious as Honey.*

Ver. 16. *This Day]* This refers to the Time when *Moses* spake all these Words unto them.

The LORD thy GOD hath commanded thee] By me.

To do these Statutes and Judgments :] These two Words comprehend the Precepts in the foregoing Chapters: Some of which concern Matters of Religion, and others of Civil Government.

Thou shalt therefore keep and do them, with all thine Heart, and with all thy Soul.] Set yourselves sincerely and heartily to the Performance of them.

Ver. 17. *Thou hast avouched]* So the *Hebrew* Word signifies, as *Job Ludolphus* observes, who renders it, *asseverare, serîo affirmare*; being the same with the *French* Word *avouer*, and may be here translated, *thou hast solemnly professed*, or rather *protested*.

The LORD this Day] The Word *this* is not in the *Hebrew*, (as it is in the foregoing Verse) but he saith simply *Hajom*, (not *Hajom Hazeth*) *the Day*, or *that Day*; which signifies the Time when *Moses* delivered these Laws from GOD.

To be thy GOD,] Then they owned him to be their King and Governor. For so the Name of *ELOHIM* properly signifies Dignity, Empire, and Authority, as *Grotius* observes upon *Exod. xx.* *Fortunatus Scacchus*, before him, expounds these very Words: *Which*, saith he, *have respect to GOD as their Emperor, who had the supreme Government of the Commonwealth of Israel, with a Right and Authority of constituting Laws, and giving Mandates for the Establishing of that Government.* *Sacror. Elæochrism, P. II. Cap. 52. p. 509.* See *Exod. xxiv. 3, 4, &c.* and *xxxiv. 27.*

And to walk in his Ways,] By his Ways, that

Author understands the Moral Precepts written on Tables of Stone.

And to keep his Statutes,] The Ritual Precepts.
And his Commandments,] Concerning the Duties of his Worship and Service.

And his Judgments,] The Political Precepts belonging to their good Government.

And to hearken unto his Voice.] In all Things which he should declare from his Oracle, when they consulted it.

Ver. 18. *And the LORD hath avouched thee this Day to be his peculiar People, &c.]* At the same Time, (for the Word *this* is not in the *Hebrew*) the LORD assured the *Israelites* that they should be his People, in a special Manner, provided they made good their Promise of keeping his Commandment: For the Covenant was mutual. See *Exod. xxiv. 3, 7. xix. 5, 6.* It is observable that the *Hierusalem Targum* paraphrases these two Verses in this Manner: *Ye have taken the Word of the LORD to reign over you To-day, that he may be your GOD, &c. And the Word of the LORD reigneth over you, a People dedicated to his Name, as his peculiar, &c.* Where MEMRA, the WORD, cannot be understood otherwise than of the second Person in the Deity.

Ver. 19. *And to make thee high above all Nations which he hath made,]* It is a pious Note of *Conr. Pellicanus*, that there is no greater Glory to the Faithful, than that they are peculiarly grateful, devoted, dedicated, obedient unto GOD, as his Children.

In Praise, and in Name, and in Honour, &c.] These Words express his singular Kindness to them, in that, though all Nations were his, (being made by him, and he the LORD and Governor of them all) yet he promised to have such a special Favour to them, that all Nations round them should take Notice of it, and speak with Admiration of their Happiness, and the Honour he had done them. All this is included in those Words before-mentioned, *Exod. xix. 5, 6.* where the last Words of this Verse are explained, *That thou mayest be an holy People unto the LORD thy GOD, as he hath spoken.*

All this *Moses* called to their Mind, that it might prepare and dispose them to renew the same Covenant with GOD, before he left them; which he presses upon them in the Nine and twentieth Chapter of this Book, after he had given them some other Admonitions, and laid before them the Blessings and Curses that would come upon them, according to their Fidelity or Falseness in that holy Covenant. Which is the Subject of the two following Chapters.

CHAP. XXVII.

Verse 1. **A**ND *Moses* with the Elders of Israel, commanded the People, saying,] I observed in the Preface to this Book, and upon *Chapter iv. 41.* and other Places, that *Moses* did not speak all that is contained in this Book at once, but at several Times; and that he commonly took the Elders to his Assistance, as is here expressly affirmed; though some Things he spake himself alone to all the People, as I observed upon *Verse 1.*

Keep

Keep all the Commandments which I command you] This is a new Exhortation to Obedience; which he could not press too often, considering the great Proneness of this People to break God's Laws.

This Day.] At this Time, and formerly: For it doth not precisely signify *one Day*; and the Word *this*, is not in the Original.

Ver. 2. *And it shall be, on the Day when you shall pass over Jordan, &c.]* Here it is evident, the Word *Day* doth not signify precisely the very same Day they passed over, but not long after, as soon as they were come to Mount Ebal, Ver. 4. after the taking of Jericho and Ai, as appears from Joshua viii. 30. For they were to pass over Jordan, unto the Land which the LORD their God gave them, (as it here follows) before they were obliged to do what is here required.

That thou shalt set thee up great Stones,] It is not said how many; but some fancy there were twelve, according to the Number of Pillars which Moses employed, (Exod. xxiv. 4.) when he made the Covenant between God and his People. But unless we could certainly determine how much of the Law was to be written upon these Stones, we cannot give a good Guess at their Number. For if only the Ten Commandments, fewer than Twelve would serve; if the whole Book of Deuteronomy, so many are not sufficient. As for the Marginal Reference in our Bibles, unto Josh. iv. 1. it can have no respect to this Place; for those twelve Stones were ordered to be taken out of Jordan, and left there, where they lodged that Night, which was at Gilgal. See there, Ver. 3, 8, 20.

And plaister them with Plaister.] That being plain and smooth, they might write what is here commanded upon them; which they could not do, while they were rough and uneven.

Ver. 3. *And thou shalt write upon them all the Words of this Law,]* Many think he means the whole Book of Deuteronomy; which because it is long, great Stones are ordered to be provided for this Purpose. Others think only the Ten Commandments are here intended, which were the principal Words of the Covenant, as Moses calls this Law, xxix. 1. But Josephus, Lib. IV. Archæol. Cap. ult. is of Opinion, that he means the Cursings which here follow from Verse 15. to the End of the Chapter. Which is no improbable Opinion, they containing several select Precepts, and the last of them seems to respect the whole Law of Moses, Ver. 26.

But however we understand this, it is certain that before the Use of Paper was found out, the Antients, particularly the Phœnicians and Egyptians, were wont to write their Minds upon Stones, as a great many Authors testify, mentioned by Huetius, who observes that this Custom continued long after the Invention of Paper, especially if they desired any Thing should be vulgarly known, and conveyed down to Posterity. See Demonstr. Evang. Propos. IV. Cap. 2. n. 15. where he observes, that Moses ordered the Book of Deuteronomy to be inscribed upon Stones. I suppose he means all the Laws contained in this Book, (not all the Exhortations and Historical Passages) which agrees very well with this Injunction; that they should write on the Stones all the Words of this Law.

When thou art passed over, that thou mayst go in unto the Land which the LORD thy God giveth thee, &c.]

When they were gone over Jordan, to take Possession of the Land of Canaan, and were come to the Place where he directed these Stones to be set up, and this Inscription made upon them. Which Place is particularly named in the next Verse. And from these Words Fortunatus Scacchus thinks he hath Reason to assert, That none of the Things forementioned are meant by the Words of this Law, here commanded to be written; but that upon the very Top of these Stones (or the Altar made of them, as he would have it understood) were written only the Words of this Covenant, whereby the People of Israel confessed themselves to have received the Land of Canaan from God, and to hold it on Condition of their Obedience unto him. For so he interprets the Words, *Write upon them, in summa superficie.* And to make us know what he means by the Words of this Law, he thinks the following Words are added, *that thou mayst go in unto the Land which the LORD thy God giveth thee, &c.* that is, Thou shalt declare who brought thee hither, and gave thee Possession of this Country, and upon what Condition, viz. That thou shouldest keep the Commands given to thee by God in Horeb. And therefore Moses doth not bid them write on the Stones the Law of the LORD, nor the Law absolutely, but the Words of this Law. Where the demonstrative Particle *hæc* limits the Sense to the present Matter of which he is speaking. Thus he, Myrothec. 2. Sacror. Elæochrism, Cap. 57. where he endeavours to strengthen this Interpretation, by observing, that after this Command for writing this Law upon the Stones, Moses, and the Priests, and Levites, spake unto all Israel, saying, Take Heed, and hearken, O Israel; this Day thou art become the People of the LORD thy God, &c. Ver. 9, 10.

Ver. 4. *Therefore it shall be, when ye be gone over Jordan, that ye shall set up these Stones, &c.]* This Phrase *set up* seems to imply that they were a kind of Pillars erected for this Purpose, that the Inscription might appear more fairly upon them.

In Mount Ebal, &c.] Here the Samaritan Pentateuch hath, in Mount Gerizim; which is a manifest Corruption, to justify their building a Temple there, which they pretend God commanded in these Words.

Ver. 5. *And there shalt thou build an Altar unto the LORD thy God,]* That they might offer Sacrifice to God, and renew their Covenant with him.

An Altar of Stones:] Upon which Josephus himself fancies the fore-named Inscription was to be made; and so the Talmudists also, in Mishna Sotæ; Cap. 7. But it is plain, the Stones designed for that Use were to be set up before the Altar was built; the Intention of it being (as I shall shew presently) that they might promise to observe the Words which were there written.

Thou shalt not lift up any Iron Tool upon them.] See Exod. xx. 25.

Ver. 6. *Thou shalt build the Altar of the LORD thy God of whole Stones:]* Not hewn, nor polished; whereby all Manner of Imagery was avoided. Such rustick Altars of rough Stone, piled one upon another, were in Use among the Heathen, who seem to have imitated this Pattern. The Form of one of them Fortunatus Scacchus hath given us out of some antient Monuments at Brixia, related by Octavius Roscius. See his fore-named Book,

Book, Chap. 59. p. 585. Such Altars the *Israelites* were permitted to build upon some special Occasion, as *Gideon* and *Manoah* did, *Judg.* vi. 24, 26. xiii. 19. and *Samuel*, 1 *Sam.* vii. 17. and *Saul*, 1 *Sam.* xiv. 35. and *David*, 2 *Sam.* xxiv. 25. And such an one *Moses* himself built, *Exod.* xxiv. 4. And as *Moses* there set up twelve Pillars, according to the Number of the Tribes of *Israel*, when they entered into Covenant with God at *Horeb*, so the fore-mentioned Author thinks, at the Confirmation of it, when they came into *Canaan*, they built not twelve Altars, but heaped up twelve Stones, which made one Altar, without any Cost at all bestowed upon it. And thus *Elijah* took twelve Stones, and on a sudden built an Altar with them, when he endeavoured to bring the *Israelites* back again into the Covenant of God, 1 *Kings* xviii. 31, 32.

And thou shalt offer Burnt-offerings thereon, &c.] As they did at *Horeb*, *Exod.* xxiv. 5. and as *Joshua* did, when they came into *Canaan*, and had built the Altar here commanded, *Josh.* viii. 31. which Burnt-offerings were an Acknowledgment of God's Sovereign Dominion over them; and that they held this Land of him, as their Supreme LORD, from whom they had received it. They kept the *Passover* as soon as they came into *Canaan*; but we read of no Altar erected, nor Burnt-sacrifices offered, till they came to *Ebal*.

Ver. 7. And thou shalt offer Peace-offerings,] So *Moses* also did at *Horeb*, as we read in the fore-named Place, *Exod.* xxiv. 5. and so *Joshua* did, when they came into *Canaan*. And they were offered as Thanksgivings to God, for bringing them into that good Land.

And shalt eat there, and rejoice before the LORD thy God.] The Sacrificers had a Part of the Peace-offerings given them, that they might feast with God, in Token that they were in Covenant with him. See *Levit.* vii. 5. And therefore God ordered these Sacrifices to be offered, as soon as they came to this Place, where his Law was to be inscribed upon the Stones before-mentioned; that the People of *Israel*, to whom God promised the Possession of the Land of *Canaan*, upon the Condition that they observed his Laws, might confirm their Covenant with him, when they took Possession of it; and be given to understand, that God having performed what he promised, expected that they should be mindful of their Obligation, faithfully to observe his Divine Laws. So that this Altar may be properly called (as the same *Fort. Scacchus* terms it) the Altar of Confederation, or Confirmation of the Covenant, into which they had entered at *Horeb*.

Ver. 8. And thou shalt write upon the Stones all the Words of this Law, very plainly.] So that they might be read easily. How the *Talmudists* came to fancy they were written in seventy Languages, I cannot imagine: But such a Conceit there is among them, as Mr. *Selden* observes, *Lib. II. de Synedr. Cap. 9. p. 396.* for so many Languages they think there were in the World. And *Bartenora* saith, God would have every Body that came into their Country, learn these Truths, if he pleased; and no Pagan be able to excuse his Ignorance, by saying, He had no Means to know them. See *Joh. Wagenfeil* upon *Sota*, *Cap. 7. Sect. 5. Annot. 5.*

Ver. 9. And *Moses*, and the Priests the Le-

vites, spake unto all *Israel*, saying,] It seems, by this, that *Moses* and the Elders (*Ver. 1.*) took the Priests and *Levites* to their Assistance, to deliver what follows.

Take heed,] Attend to what we say. The Hebrew Word is found no-where else; and seems to belong to their outward Posture.

And hearken, O *Israel*;] So as to consider.

This Day thou art become the People of the LORD thy God.] These Words following after the Precept concerning building an Altar of Confederation, must be understood as relating unto that; and therefore the Word *this Day* doth not respect only that particular Day on which *Moses* spake this to the People, or the Day wherein God declared it, but the Day upon which such an Altar, for the Renovation of the Covenant, was to be erected, when *Joshua* was to speak these Words; for then, and not before, the Blessings were pronounced to those that observed the Laws of God, and the Curses against those that broke them; and God had not fulfilled his Promises to them till they came over *Jordan*. Therefore he did not order this Altar to be built, and these Sacrifices to be offered, whereby they obliged themselves to him, and became his People by a new Bond, till their Entrance upon the Possession of what he had promised.

Ver. 10. Thou shalt therefore obey the Voice of the LORD thy God, and do his Commandments, &c.] These Words, and the foregoing, are plainly Words of a mutual Covenant between God and them. Into which Covenant they enter'd three Times: First at *Horeb*, *Exod.* xxiv. and then just before *Moses* died, twenty-ninth of this Book, *Ver. 1, 12, 13, &c.* and when they were come into *Canaan*, *Josh.* viii. 30, 31, &c. And because the Divine Laws delivered to them were confirmed and ratified at all these Times, therefore it is that those Laws are so frequently called by the Name of the Covenant; and when they transgressed them, they are said to break this Covenant.

Ver. 11. And *Moses* charged the People the same Day, saying,] Which Charge, I suppose, the Elders, with the Assistance of the Priests and *Levites*, delivered throughout the whole Camp of *Israel*, *Ver. 1, 9.*

Ver. 12. These shall stand upon Mount Gerizzim] This is a Mountain upon which *Samaria* was afterwards built.

To bless the People,] By saying *Amen*, when they heard the Blessings read by the Priests. For it was not the People who stood upon the Mountain, that blessed, (i. e. pronounced the Blessings) but the Priests below, *Ver. 14.*

When ye are come over *Jordan*;] See *Ver. 2.*

Simeon, and *Levi*, and *Judab*, and *Issachar*, and *Joseph*, and *Benjamin*.] These six Tribes, who stood upon Mount *Gerizzim*, (i. e. upon the Top, and on the Descent of it down to the Bottom) were all descended from the Sons of Free-Women, *Leah* and *Rachel*; and therefore many think appointed to bless, which was more honourable than to curse.

Ver. 13. And these shall stand upon Mount *Ebal* to curse;] This was a Mountain opposite to the other; and there lay a Valley between them. *Abimelech* seems to have been made King upon this Mountain, when he had killed all the Sons of *Gideon*, but *Jotham*: For it was done in the Plain, (or by

by the Oak) of the Pillar, which was in Shechem; that is, by this Pillar, on which the Curses of the Law were written, Judges ix. 6. whereupon Jotham got upon Mount Gerizim, and then cursed the Men of Shechem. Which shews that the Tops of these Mountains were not so far distant one from another, but what was said upon the one, might be heard by those who were on the Top and the Sides of the other. And yet there was such a Valley between them, that they could not presently come at Jotham to apprehend him; but he had Time to flee, and get away, after he had spoken his Apologue.

Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.] Four of these were Children of the Handmaids; and Reuben had lost his Dignity by going up to his Father's Bed; and Zebulun was the youngest of Leah's Sons; who was therefore chosen, rather than any of the other, for this less honourable Employment. For otherwise there would not have been an equal Number of Tribes upon each Mountain.

Ver. 14. And the Levites] That is, the Priests, who are often called the Priests the Levites; particularly in that very Place, where we read of the Execution of this Command, Josh. viii. 33. And the Levites were among those that stood upon Mount Gerizim, (Ver. 12.) who did not pronounce the Blessings, but answered Amen to them. Yet the Gemara upon Sota, Cap. 7. Sect. 23. will have it, that as many of the Levites as were fit to minister, (that is, all from thirty to fifty Years of Age, who were fit to carry the Ark) stood round about the Ark with the Priests; the rest of the Levites being upon Mount Gerizim, with the other Tribes appointed to have their Station there.

Shall speak, and say unto all the Men of Israel] The same Gemara rightly gathers, that the Ark with the Priests, were below in the Valley, between the two Mountains; because it is said, in the Place before-mentioned, that all Israel, and the Elders stood about it, Josh. viii. 33. Which could not have been, unless it were placed between the two Mountains, whereon they stood, upon both Sides, from the Top to the Bottom.

With a loud Voice,] That every one that stood on the Side or Top of the Mountains, might hear what they said, the Priests being placed so in several Parts of the Valley, that their Voice might reach them all. For which End they were advanced, perhaps, upon a Pulpit, (as Ezra afterwards was, Nehem. viii. 4.) and a Signal likewise given when they should say Amen.

Ver. 15. Cursed be the Man that maketh any graven or molten Image,] The People upon the Mountains being to bless as well as curse, the Mishna, in the Title Sota, (Cap. 7. Sect. 5.) rightly explains this; That first the Priests, turning their Faces towards Mount Gerizim, proclaimed with a loud Voice, Blessed be the Man that maketh not any graven, &c. unto which all the People that stood there, answered Amen; and then turning their Faces towards Mount Ebal, they said these Words, Cursed be the Man that maketh, &c. to which they that stood there made the same Answer. See also the Hierusalem Targum, which paraphrases these Words in the same Manner.

An Abomination unto the LORD,] Which is odious, and far to be removed from the Presence of the LORD, as the same Targum interprets it.

The Work of the Hands of the Craftsman;] A mere Device of Men, and therefore not to have divine Worship given to it of any sort.

And putteth it in a secret Place:] Though he was not a publick declared Worshipper of Images, yet if he did it privately, in some Closet of his own House, or in any other secret Place, to conceal his Wickedness, though he escaped the Punishment of the Law, which sentenced open Idolaters to Death, yet he could not escape the Vengeance of God.

And all the People] The forenamed Mishna and Targum say, that the People on both Mountains answered Amen, both to the Blessings, and to the Cursings; which doth not agree with what goes before, Ver. 12, 13.

Shall answer, and say Amen.] Express their Consent to it. For the Word Amen, as the Talmudists say in Schebuoth, hath sometimes the Force of an Oath, sometimes only declares Consent and Approbation, and sometimes is used for the Confirmation of any Thing. An Example of the first they think there is in Numb. v. 22. and they all ledge this Place for an Example of the second; and for the third, Jer. xxviii. 6.

Ver. 16. Cursed be he that setteth light by his Father or his Mother.] It is observed by Interpreters, that as the Precept of honouring Parents stands next to the Commandment concerning the Honour that is due to God, (Exod. xx. 12.) so the Curse pronounced against those who dishonoured them, is here placed next to the Curse against Worshippers of Images. And as Idolaters were to be put to Death, so were those that cursed their Parents, Exod. xxi. 17. Levit. xx. 9. And I may add, from the foregoing Words; that though they did it ever so secretly, they lay under this Curse.

And all the People shall say, Amen.] But before this Curse was pronounced, they had said Amen to the Blessing opposite to it, (Blessed is he that setteth not lightly by his Father or Mother) as was observed in the foregoing Verse. And the same is to be noted concerning the following Curses, which were preceded with a Blessing, till they were all ended.

Ver. 17. Cursed be he that removeth his Neighbour's Land-mark, &c.] Against which there is an express Precept in the foregoing Part of this Book, xix. 14. And Pellicanus well observes, that by this particular Instance of God's Displeasure against Injustice, they were deterred from all Encroachments upon their Neighbour's Possessions.

Ver. 18. Cursed be he that maketh the Blind to wander out of the Way, &c.] By giving him wrong Directions, or misleading him. See Levit. xix. 14. Some apply this to giving pernicious Advice to simple People; which is certainly worse than misleading of the Blind, because it leads Men into Sin, as well as into Danger.

Ver. 19. Cursed be he that perverteth the Judgment of the Stranger, Fatherless, and Widow, &c.] These three, I observed before, (xxiv. 19.) are commonly put together, as a Paraphrase on the Word Poor: Whose Cause God himself undertakes to plead, x. 18. and see Exod. xii. 21, 22. And therefore all good Lawgivers have taken special Care of them, particularly of Orphans; concerning whom Plato ordains, that the Conservators of the Laws should be ἀντὶ γυναικῶν, instead of their Natural Parents, and look after them so well, that they should not

fare the worse for wanting their Fathers. See *Lib. VIII. de Legibus, Fol. 926, &c. Edit. Serrani.*

Ver. 20. *Cursed be he that lieth with his Father's Wife; &c.]* See xxii. 30. and *Levit. xviii. 8.*

Ver. 21. *Cursed be he that lieth with any manner of Beast, &c.]* *Exod. xxii. 19.* and *Levit. xviii. 23.* This some of the Jewish Doctors, out of an unaccountable Pride, apply to the vulgar Sort of their own Nation, (whom they call *the People of the Earth*) as if they were no better than Beasts, with whom they were not to marry.

Ver. 22. *Cursed be he that lieth with his Sister, the Daughter of his Father, or the Daughter of his Mother, &c.]* This hath been explained also, *Levit. xviii. 9.*

Ver. 23. *Cursed be he that lieth with his Mother-in-law, &c.]* See *Levit. xviii. 17.* and *xx. 14.*

Ver. 24. *Cursed be he that smiteth his Neighbour secretly, &c.]* Though it be but with his Tongue, whereby he wounds the Fame of an absent Person. But the Word *smiteth* is often used for killing, *Exod. xxi. 12.* *Levit. xxiv. 17.* Of which if a Man was guilty, though he committed the Murder so secretly, that he could not be put to Death by the Sentence of the Judges, yet he lay under this heavy Sentence of God.

Ver. 25. *Cursed be he that taketh Reward to slay an innocent Person, &c.]* This seems to have respect to the Judges, who for Money not only gave wrong Judgment in other Causes, but condemned those, that were not guilty, to Death. See *Exod. xxiii. 7, 8.* and in this Book, *x. 17.* *xvi. 19.*

Ver. 26. *Cursed be he that confirmeth not all the Words of this Law, to do them, &c.]* The Word we here translate *confirm*, is more plainly translated *perform*, in *1 Sam. xv. 11.* And so it certainly signifies here; the performing of what God commands, being a kind of Establishment of the Law, as Disobedience is a Subversion of it, and, as far as lies in the Offender's Power, an Abolishing it, and taking it away. Therefore the Apostle exactly translates the Sense of these Words, *Galat. iii. 10.* *Cursed is every one that continueth not in all Things, &c.* where the Apostle adds the Word *all*, (as the LXX, and the Samaritan did, even in St. Hierom's Time) to expound the Words of this Law, to signify not merely all that is contained in these Blessings and Curses, but all Things which are written in the Book of the Law. So that whether this whole Book, (*i. e.* all the Laws contained in it) written upon the Pillars, or only these Blessings and Cursings, the Matter comes to the same Issue; because all that is contained in this Book, is comprehended in this last Curse, yea, all that is contained in the whole Law of Moses. Therefore it is not very material neither, whether only these Curses and Blessings were recited upon Mount Gerizim and Ebal, or the whole Law of Moses, from one End to the other, about which the Jews themselves differ. But they that are of the latter Opinion, think it well grounded upon *Josh. viii. 33.* where we read how Joshua carefully performed what Moses here enjoined. And that his Words might not be forgotten, Moses seems to have ordered the Continuance of this Solemnity every seventh Year, in the twenty-ninth Chapter of this Book, *Ver. 10, 11, &c.*

The *Mischna* in *Sota*, (which I have often mentioned) concludes this Matter with these Words; When the Blessings and the Cursings were ended,

they brought Stones, and built an Altar, which they plaistered over, and wrote upon them all the Words of this Law in seventy Languages. But I have shewn before, that the Stones on which the Law was written, were different from the Altar, and were erected before the Building of the Altar. The *Gemara* there adds, *Cap. 7. Sect. 24.* That every one of the *Israelites* there present stood bound one for another, (that is, for the whole Company) that they would observe these Laws. Which I know not how they extract out of Moses's Words; but their Doctors frequently mention it in their Books, and make this pious Use of it, That by Virtue of this Security which they gave for each other, every Man was bound to reprove his Neighbour, if he saw him offend, unless he was content to undergo the Punishment which was threatened unto the Breach of God's Laws, and come under the Curse, *Levit. xix. 17.* And unto this they apply those Words, *they shall fall one upon another*, (as we truly translate, *Levit. xxvi. 37.*) as if they signified, *every one shall fall by his Brother*, that is, by his Brother's Crimes: For we all promised, say they, (in the *Gemara Sanhedrim, Cap. 3. Sect. 6.*) and engaged one for another; and so from that Time were punished one for another.

CHAP. XXVIII.

Verse 1. **A**ND it shall come to pass,] In this Chapter he repeats, with many Inlargements, the Rewards and Penalties which he had promised and threatened in the Book of *Leviticus*, unto the Observance or Breach of the Covenant they had made with God: And here in this Verse he promises in general the Blessings which are more particularly enumerated in the following Verses.

If thou shalt hearken diligently unto the Voice of the LORD thy God, to observe and to do all his Commandments, &c.] See vii. 12. where the same Thing is said; only here he adds the Word *diligently*, to make them attend with the greater Seriousness to what he delivered. See *Chap. xi. 13, 22.*

That the LORD thy God will set thee on high above all Nations of the Earth.] By bestowing on them the following Blessings. See vii. 14. They were already endued with singular Privileges above other Nations, (*Exod. xix. 5, 6.*) which by their Obedience would be confirmed, continued, and augmented in greater Plenty of all Things.

Ver. 2. *And all these Blessings shall come on thee, and overtake thee,]* Blessings that come unexpectedly, and when we are not in Pursuit of them, are most welcome, and highly delight us. And such God here promises to bestow on them, by his gracious Providence, without their laborious and anxious seeking after them. By which very Thing he set them above all Nations: For what they followed after eagerly, and many times in vain, he undertakes should come to them, and prevent their Desires.

If thou shalt hearken unto the Voice of the LORD thy God.] So as to observe and do all his Commandments; as it is explained in the foregoing Verse.

Ver. 3. *Blessed shalt thou be in the City, and blessed shalt thou be in the Field.]* That is, in all their Affairs within Doors, or without. Or, whe-

whether they lived by Employments in the City, or by Husbandry in tilling the Ground. It is not a natural Interpretation of these Words, which one of the *Hebrew* Doctors gives of them in *Bava Metzia*, where he expounds, *Blessed shalt thou be in the City*, Thy House shall be so nigh unto the Synagogue, that thou needest not be troubled by going a long Way to it; and, *Blessed in the Field*, Thy Ground shall lie so near to the City, that thou mayest quickly bring the Fruit it produces to be sold in the Market. But if he could have gone on in this Manner, it had been something tolerable; but he expounds what follows in a most undecent Manner. See *Wagenfeil* upon the *Gemara* of *Sota*, Cap. 3. Sect. 9. Annot. 5.

Ver. 4. *Blessed shall be the Fruit of thy Body,*] This seems to be a Promise of preventing Miscarriages, when they were with Child: For a numerous Progeny is promised afterwards, Ver. 11.

And the Fruit of thy Ground,] This signifies they should have seasonable Harvest and Vintages. For *Fruit of the Ground* comprehends not only all Sorts of Corn, but Grapes, Figs, Pomegranates, and such-like Fruit which grow on Trees.

And the Fruit of thy Cattle,] By the Word *Behema* is sometimes meant all Sorts of Brute Creatures, in Opposition to Men; sometimes tame Creatures, in Opposition to wild Beasts: But here all sorts of Domestick Creatures, (except Kine, Sheep, and Goats) viz. *Asses* and *Camels*; which *Jacob* brought with him, as well as *Oxen* and *Sheep*, when he came from *Laban* into *Canaan*, Gen. xxxii. 5, 7.

The Increase of thy Kine,] The Breed of these was very profitable, being a considerable Part of the Riches not only of that, but of other Countries; as appears by what *Pausanias* saith of them. See *Bochartus*, P. I. *Hieroicoicon*, Lib. II. Cap. 40. in the Beginning.

And the Flocks of thy Sheep,] Under the Name of Sheep, in the *Hebrew*, are comprehended Goats also. All which God promises to increase, that is, to make them very wealthy. And here it may be observed, that the *Israelites* were generally Husbandmen or Shepherds, and did not commonly follow any other Trades: And therefore no mention is made of them here, unless it be in Verse 6. where he seems to speak of all sorts of Business.

Ver. 5. *Blessed shall be thy Basket,*] The *Hierusalem Targum* refers to the Basket wherein they carried up their First-fruits, xxvi. 2. But the *Vulgar Latin* translates it *thy Barns*: And so do the LXX, *ἐν ἀποθήκαις σου*, the Place where they laid up their Corn and other Fruits of the Earth. Which God promises both to fill, and to preserve from the Fire, or Thieves, or other Disturbances.

And thy Store,] The LXX and the *Vulgar* translate it, *all that was remaining*; of which they had not present Use, but kept till they had Occasion for it. So it is a Promise, that they should never want; but still have something lying by them in Store (as we translate it) above what they needed.

Ver. 6. *Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.*] This the *Hierusalem Targum* interprets, of their entering into their Schools, and going Home again. But it rather signifies, they should have good Journeys,

when they had Occasion to travel; and find all safe, when they returned Home: Or be prosperous both in Time of Peace, and in Time of War; when they are said, in the *Hebrew* Phrase, to go out against their Enemies. Or it may signify in general, good Success in all their Affairs; which is expressed by the Phrase of *coming in* and *going out*, xxxi. 2. 2 *Sam.* iii. 25. But I see no Ground to think that it relates to Traffick or Manufactures: For they were of little Use among a People, whose plain Way of Living made few Things necessary, but what every Man could make himself. And therefore we find by *Ezekiel*, who describes (Chap. xxvii.) the great Variety of Merchandize which was brought to the Mart of *Tyre*, that the *Israelites* carried nothing thither but Wheat, and Honey, and Oil, and Balm, (Ver. 17.) which are the Commodities the Earth itself produceth.

Ver. 7. *The LORD shall cause thine Enemies, that rise up against thee, to be smitten before thy Face:*] God had promised before, that when they went up to serve him at their solemn Festivals, their Enemies should not so much as desire their Land, *Exod.* xxxiv. 24. and now he assures them, that when they did invade their Country, they should not prevail, but be overthrown by them.

They shall come out against thee one Way, and flee before thee seven Ways.] He not only promises them Victory, but a complete Victory. For fleeing seven Ways, (i. e. many Ways) imports a total Overthrow; which made every Man shift for himself, as Soldiers do when they are intirely routed.

Ver. 8. *The LORD shall command the Blessing upon thee*] Protect them in their Enjoyments by his Sovereign Power and Providence; when otherwise they would have been in Danger.

In thy Store-houses,] The LXX translate it *ταμῆας*, and the *Vulgar* *Cellaria*; which signify Places wherein other Goods were laid up within Doors, as Corn was in *Barns* without, Ver. 5.

And in all that thou settest thine Hand unto:] In all Manner of Undertakings and Employments.

And he shall bless thee in the Land which the LORD thy God giveth thee.] Make them live long therein.

Ver. 9. *The LORD shall establish thee an holy People unto himself,*] Confirm them in that noble Relation wherein they stood to him. See vii. 6. xiv. 2.

As he hath sworn unto thee,] See vii. 12.

If thou shalt keep the Commandments of the LORD thy God,] He had separated them from all People, by peculiar Laws and Privileges; for this Purpose, that they should be governed by him, and be obedient to him.

And walk in his Ways.] No Body can see any Reason to make this a special Precept, (as the *Jews* do) that we should walk in the Ways of the LORD. Which contains all the Duty owing to him: Whether by his Ways we understand those Divine Qualities, of Mercy, Holiness, Goodness, and Truth, whereby we approach to him; or (as the Word *Ways* is commonly used in Scripture) his Divine Precepts, whereby he comes (as it were) unto us, and declares his Mind and Will towards us, by Conformity to which we become like him in

those divine Qualities; for that is the intire Meaning of *walking in his Ways*; ordering all our Actions according to the Direction of his holy Will, whereby we resemble him.

Ver. 10. *And all People of the Earth*] Who were round about them, or should have any Knowledge of them.

Shall see that thou art called by the Name of the LORD;] Be convinced that you are, after a peculiar Manner, the Lord's People, xiv. 1. xxvi. 18. For wheresoever we read that a Person or Thing, hath the Name of God called upon it, or is called by his Name, the Meaning is, that it is *his*. As the *City called by God's Name*, Jerem. xxv. 29. is the City of God, where he dwelt, viz. *Jerusalem*. And thus the Ark is said to have the Name of God called on it, 1 Chron. xiii. 6. i. e. was the Lord's Ark, or the Ark of the Covenant. And as here the Children of *Israel* are said to be the People called by his Name, so it is said of the Christian Church, *Acts* xv. 17. For the very same Phrase (as Mr. Mede observes) is used of the like Relation that Men have unto that which is theirs. Thus *Jacob* saith, Gen. xlviii. 16. that his Name should be called on the two Sons of *Joseph*, that is, they should be *his*, as *Reuben* and *Simcon* were. Which shews, these are *Words of Adoption*. See Discourse I. p. 7.

And they shall be afraid of thee.] Not dare to do thee any Hurt, or, fear to have thee their Enemy.

Ver. 11. *And the LORD shall make thee plenteous in Goods,*] Bestow on them Abundance of all good Things, that their Hearts could desire.

In the Fruit of thy Body;] By giving them a numerous and healthy Issue; whereby they should be multiplied like the Stars of Heaven, or the Sand on the Sea-Shore; according to the Promise made to *Abraham*, Gen. xv. 5. xxii. 17.

And in the Fruit of thy Cattle;] Which he promised likewise to increase exceedingly.

And in the Fruit of thy Ground;] Which should afford large Crops of Corn, and great Store of all other Fruits every Year.

In the Land which the LORD swore unto thy Fathers to give thee.] So that they should not need to send unto other Countries, to procure Food, (as they did in the Days of their Father *Jacob*) but have enough in their own Land to support them all, though never so numerous.

Ver. 12. *The LORD shall open unto thee his good Treasure, the Heaven to give the Rain unto thy Land*] The Heaven, or the Air, is called the good Treasure of God, because there he gathers together great Heaps of Clouds, from whence he enriches the Earth with fattening Showers of Rain: Which when he withholds, he is said to shut up this Treasure, xi. 17. and when he bestows it, to open it; that his People might be sensible of their Dependence upon his Bounty for that Blessing, as well as others, which he dispenses as he pleaseth.

In his Season,] The former and the latter Rain, as the Scripture calls it. The former fell in Autumn, after the Seed was sown, to make it take Root, and spring up; the latter fell in the Spring Time, to bring the Seed which was come up to Maturity. See xi. 14. See the learned Dr. *Prideaux* upon *Maimonides's* Treatise *de donis pauperum*, Cap. 1. Not. 25.

And to bless all the Work of thine Hand:] By

these seasonable Showers he blessed their Ploughing and Sowing, and produced a plentiful Harvest: Which seems to be meant here by the *Work of their Hand*, viz. their Husbandry; which included all Sorts of Plantations, as well as Tillage, Gen. ix. 20.

And thou shalt lend unto many Nations, and thou shalt not borrow.] A Token of great Riches, (see xv. 6.) which all Nations look'd upon as a Blessing: As indeed they are, with Piety. And therefore *Callimachus*, in his Hymn to *Jove*, prays him to bestow both Virtue and Riches upon them, Ver. 97.

—Δίδς δ' ἀρετὴν τε καὶ ἔλκος.

Which puts me in mind of a pertinent Observation of *Maimonides*, in his Preface to *Pereck Chelek*, in which he treats of the Foundations of the Jewish Religion. “ This is the Meaning, saith he, of “ the Promises and Threatenings of the Law, “ That if they were obedient to his Precepts, he “ would furnish them with all good Things that “ should further them therein, and remove from “ them all that hinder them; for no Man can “ serve God as he ought, when he is sick, or oppressed with Famine, or vexed with Wars; “ therefore God promises to remove all these “ Things, and to give them Health and Tranquillity, that they might perfect their Obedience, “ and be worthy of the Life of the World to come. For this is not the End of the Law, to “ make the Earth bring forth plentifully, and to prolong Mens Life upon the Earth, and give them “ healthful Bodies; but that by all those Things they “ may be help'd and encouraged to perform Obedience to it, &c.”

Ver. 13. *And the LORD shall make thee the Head, and not the Tail;*] This is a proverbial Speech, which is explained in the Words following; *And thou shalt be above only, and thou shalt not be beneath*. For the Head being the first and chief Part of all Animals, and the Tail the last and lowest, those Persons are said to be the Head who command over others, and those the Tail who are subject. And therefore this is a Promise that they should rule over other Nations, as their Lords (as they did in the Days of *David* and *Solomon*); but other Nations should not lord it over them.

~ *If that thou hearken unto the Commandments of the LORD thy God, which I command thee this Day to observe, and to do them.*] This was the Condition upon which all their Happiness depended; as he had told them in the Beginning of this Discourse, Ver. 1.

Ver. 14. *And thou shalt not go aside from any of the Words which I command thee this Day, to the Right-hand, or to the Left,*] See Chap. v. 32.

To go after other Gods to serve them.] This was the principal Commandment of the Law, to serve no other Gods but the LORD alone. Which while they observed, he was pleased to bless them, and to bear with many other Sins which they committed. Upon which Account, this Commandment is so often repeated, as we find it in this very Book, vi. 14. vii. 4, 16. viii. 19. ix. 16, 28. xi. 3, 4, 30, &c.

Ver. 15. *But it shall come to pass, if thou wilt not hearken unto the Voice of the LORD thy God, to observe to do all his Commandments, and his Statutes, which*

I command thee this Day,] Especially that great Commandment, *Not to go after other Gods to serve them.*

That all these Curses shall come upon thee, and overtake thee.] Pursue them so, that they should not possibly escape them. The same Phrase is used of the Blessings, *Ver. 2.*

Ver. 16. Cursed shalt thou be in the City, and cursed shalt thou be in the Field.] As miserable, that is, every-where, as he intended to have made them happy, *Ver. 3.*

Ver. 17. Cursed shall be thy Basket, and thy Store.] The Blessing of the Barn was to have it full, (*Ver. 5.*) and therefore the Curse upon it was to make it empty.

Ver. 18. Cursed shall be the Fruit of thy Body, and the Fruit of thy Land, &c.] He threatens to consume their Children, their Corn, and other Fruits, with their Herds and Flocks.

Ver. 19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.] Have no Comfort in any Undertaking, either at Home or Abroad, in Peace or in War.

Ver. 20. The LORD shall send upon thee Cursing, Vexation, and Rebuke,] It is very hard to know what these three Words particularly import; the two first of them being very variously translated. The first of them, *Meera*, seems to signify in general, that GOD would blast them in all they designed and went about; for although the LXX and Vulgar here render it *Famine* and *Want*, yet elsewhere the LXX render it as we do, *Káλας*, *Cursing*: And the next Word, *Mebuma*, they translate *Hunger*: But in other Places the LXX render it by six or seven Words, which import the same with our *English*, *Vexation*, viz. *Ταραχή*, *Trouble*, or *Disturbance*; *Θόρυβος*, *Tumult*; *Σύγχυσις*, *Confusion*; *ὠσασσις*, *Horror* or *Affrightment*, &c. which relate to great Disorder, Disquiet, and Perplexity in their Mind. And the last Word, *Migbereth*, the Vulgar translate as we do, *Rebuke*; but the LXX *Ἀνάλωσις*, *Consumption*; which are the same in Effect. For when GOD rebukes a Man for his Iniquity, he makes his Beauty to consume away like a Moth, *Psal. xxxix. 11.* For GOD's Rebukes consist not in Words, but in sore Afflictions, *2 Kings xix. 3. Psal. xvii. 15, &c.* particularly in Disappointments and ill Success in their Undertakings, and continual Fear of worse for the future.

In all that thou settest thine Hand unto for to do;] In all their Affairs (*Ver. 8.*) they should meet with Trouble, Perplexity, and Defeats.

Until thou be destroyed,] He threatens that this Curse, Trouble, and Rebuke, from GOD should pursue them, till they had completed their Ruin.

And until thou perish quickly,] When GOD began to punish them, after long Patience with them, he was quick in his Executions, and many Times brought upon them sudden Destruction. So he threatens in *Zephaniab i. 18.* That he would make a speedy Riddance of all that dwell in the Land. And though the whole Nation was not rooted out speedily, but by Degrees, yet they enjoyed it but a short Time, in Comparison of what GOD designed, if they had been obedient; and in that Time, they were seldom without some Trouble or other, till they were expelled out of their Country.

Because of the Wickedness of thy Doings, whereby thou hast forsaken me.] And followed after other Gods, which was the great Crime that brought them to Defolation.

Ver. 21. The LORD shall make the Pestilence cleave unto thee,] The Pestilence is threaten'd in *Levit. xxvi. 25.* where he saith he will send it among them, and here adds, that it shall cleave unto them, that is, be incurable. And so the Author of *Schebet Judah* confesses, that after they had been wasted and broken in Pieces by Wars, they that fled into Spain, in the Time of *Alphonfus*, were swept away in great Numbers by a Plague; and introduces one applying these very Words, as a Prophecy of it: Which I thought fit to note, though this Part of the Prophecy doth not belong to what hath befallen them since the last Destruction of Jerusalem, (as I shall shew hereafter) but to the Times before the first Destruction; when he often sent a Pestilence to destroy them, *2 Sam. xxiv. 15. Jerem. xiv. 12. xxi. 6, 7, 9.* and many other Places of that Book, *Ezek. v. 12. vi. 11, 12. Amos iv. 10.* But it must be acknowledged also, that the Greeks call such unseasonable Weather, as destroys the Fruits of the Earth, by the Name of *λοιμός*, *Pestilence*. So *Plato, Lib. X. de Legibus*, saith, that which is called *Νόσημα*, a Disease in Bodies, *ἐν δ' ὥραις ἐτῶν καὶ ἐνιαυτῶν λοιμός*, &c. is called *Pestilence in the Seasons of the Year*. The Murrain also in Cattle is called by the same Name; which even the Pagans thought was sent by the Anger of their Gods, for the Sins of Men; as we learn from *Callimachus*, in his Hymn to *Diana*, where he saith, *Verse 125.* That when she was angry, Pestilence ate up their Cattle, and Hail destroyed the Fruits of the Earth.

Κτήνιά σου λοιμός μελερώσκει, ἔργα δὲ πάχνη.

As on the contrary, when she was well pleased, she sent fruitful Seasons, and all Manner of Happiness, as it follows in that Hymn.

Until he have consumed thee from off the Land, whither thou goest to possess it.] Made a great Destruction, by sweeping away many People; the rest being reserved for other Judgments, which follow in the next Words.

Ver. 22. The LORD shall smite thee with a Consumption, and with a Fever, and with an Inflammation.] These three Words signify sore Diseases in Mens Bodies: The two first of which, *Sachepbeth* and *Kaddacbeth*, we translate in *Levit. xxvi. 16.* as we do here; only the second of them we render the *burning Ague*, which here we translate *Fever*. Unto which is here added *Dalleketh*, which signifies such an *Inflammation* as is accompanied with Itching, (according to the LXX, who translate it *ἱερίσμος*) which is extremely grievous, because the scratching of it increases the Inflammation.

And with an extreme Burning, and with the Sword,] These two seem to relate unto the Indisposition of the Air, by extreme Heat and Drought; as we translate the Word *Chereb* in the Margin of our Bibles; for it signifies both the *Sword* and *Driness*; as the first Word *Charchur* signifies scorching Heat, which frequently causes Diseases: For it being the doubling of the Word *Charar*, it denotes the Extremity, or highest Degree of it,

as all such Words do; of which *Bochartus* hath given many Examples in his *Hierozyicon*, P. II. Lib. I. Cap. 19.

And with Blasting, and with Mildew:] These two relate to the Destruction of their Corn, and the Fruits of the Earth, which follows upon the Corruption of the Air, as Famine follows upon the Corruption of the Fruits of the Earth. The first Word *Schiddaphon*, the LXX, and the other Greek Interpreters, translate *Ἀνεμωσθήσεται*, blasting by biting Winds; though elsewhere the LXX translate it by *ἔμπυευσμόν* and *πύρωσιν*, which signifies such Blighting as comes by Heat. And the second Word, *Jerakon*, (which comes from *Jerak*, Herb or Grass, or any green Thing) seems properly to be expressed by the LXX, who translate it *ὤχρον*; for Corn, and Grass, and Herbs, turn pale and wan for want of Moisture.

And they shall pursue thee until thou perish.] These Plagues upon their Bodies, and upon the Air, and the Corn, and Herbs, he threatens shall come upon them one Year after another, till they were consumed.

Ver. 23. *And thy Heaven, that is over thy Head, shall be Brass;]* That is, as Brass, having no more Moisture in it than Brass hath. It is remarkable, that he doth not say *the Heaven*, that is, the Air, or Clouds, but *thy Heaven*, that is, the Clouds which hung over their Country, should be dry, though they dropp'd upon other Lands. See *Jeremiah* xiv.

And the Earth, that is under thee, shall be Iron.] Hard as Iron, for want of Rain to soften it. See *Levit. xxvi. 19.* The Observation of *Maimonides* is worth noting upon this Part of the Law: “That the *Zabii*, an antient Sort of Idolaters in the Eastern Countries, thought the Fruitfulness of the Earth depended upon the Worship of the Planets, and the rest of the heavenly Bodies: And therefore their wise Men, and their Prophets, (as he saith he found in their Books, particularly in one concerning *the Husbandry of the Egyptians*) taught the People to keep Festivals in their Honour; because the Fruitfulness of the Earth, by which Men subsist, depends upon their Will and Pleasure. In Opposition to which, God ordered *Moses* to tell the *Israelites* in his Name, that if they worshipped the Stars, they should have no Rain; the Earth should be barren, the Trees yield no Fruit; the Season prove unhealthful, and their Lives be shortened. On the contrary, if they worshipped him, the LORD of Heaven and Earth, and him alone, they should have Showers from above; the Earth should bring forth abundantly, and they should be blessed with healthful Seasons, sound Bodies, and long Life. For it is the very Foundation of the Law (as his Phrase is) to root the fore-named false Opinion out of Mens Minds. *More Nevochim*, P. III. Cap. 30.”

Ver. 24. *The LORD shall make the Rain of thy Land Powder and Dust:]* That is, there shall be such a long Drought, that, instead of Rain, Showers of Dust, blown up into the Air by the Wind, shall fall down from Heaven upon them.

From Heaven shall it come down upon thee, until thou be destroyed.] This seems to denote something more than the falling of Clouds of Dust, where-with the Air was filled by high Winds, viz. Show-

ers of Ashes, which have sometimes fallen in great Quantities, as good Historians testify. Nothing is more known than the vast Clouds of Ashes which Mount *Ætna* hath often vomited, whereby all the Country thereabout hath been laid desolate. And the like hath been thrown out by Mount *Vesuvius*, which hath reached as far as *Rome* and *Constantinople*. See *Bonfrerius*. But if there was any such Thing in *Judea*, it must be a miraculous Judgment, there being no such Mountains in those Parts of the World, to make such Evomitions.

Ver. 25. *The LORD shall cause thee to be smitten before thine Enemies:]* He saith the same in Effect, *Levit. xxvi. 17.* For to *smite* in Scripture (as I have before observed) signifies to *slay* or *kill*.

Thou shalt go out one Way against them, and flee seven Ways before them;] Though they marched out in a great Body against their Enemies, he threatens that they should soon be dispersed; the Hand of the LORD, as well as of their Enemies, being against them. For that Expression is remarkable, *the LORD shall cause thee to be smitten*. See *Ver. 7.*

And shalt be removed into all the Kingdoms of the Earth.] This is something more than is threatened, *Levit. xxvi. 33.* signifying not only their Dispersion into the remotest Parts of the World, but their being tossed up and down like Vagabonds, from one Country to another, without any certain Settlement; which hath been notoriously verified since their last Dispersion by the *Romans*, of which they themselves have given us large Accounts in several Books, viz. *Juchasin*, *Schalscheleth Hakkabala*, *Schebet Jebuda*, and *Zemuch David*, wherein they have abundantly confirmed what *Tertullian* saith of them in his Time, *Dispersi, palabundi, & cæli, & soli sui extorres vagantur per orbem*; That being scattered, straggling up and down uncertainly, banished from their own Country, they wander about the World, without any King, &c. But this belongs to the Time of the first Captivity, when *Nehemiah* (i. 8.) confesses these Words were fulfilled. See *Jerem. ix. 16. Ezek. vi. 8. xii. 14, 15.*

Ver. 26. *And thy Carcase shall be Meat unto all Fowls of the Air, and unto the Beasts of the Earth;]* Nothing was accounted a greater Calamity among the *Jews*, than to have their dead Bodies lie exposed, to be buried only in the Bowels of Birds and Beasts; and therefore *Jeremiah* threatens this as the utmost Punishment of the King of *Judah*, *xxii. 19. xxxvi. 30.* and the *Psalmist* bewails it as one of the sorest Judgments that was befallen them, *Psal. lxxix. 2, 3.*

And no Man shall fray them away.] That is, no Man took so much Compassion upon them, as to chase them away, and to interr the Remainers, which the Birds and Beasts had not devoured.

Ver. 27. *The LORD will smite thee]* Why the *Hierusalem Targum* should here, in a particular Manner, say, *the Word of the LORD shall smite thee*, I cannot imagine; unless it was to suggest, that he being their Conductor out of *Egypt*, was the Person more especially concerned to punish them for their shameful Ingratitude to their Deliverer. See *Ver. 68.*

With the Botch of Egypt,] Some take this to signify the Leprosy, unto which they in that Country were subject. Others, that *Boil breaking out with Blains*, wherewith God smote the Egyptians, *Exod. ix. 9, &c.* For that is called *Schechin*, as this is.

And with the Emerods,] The Hebrew Word *Apholim*, is no-where to be met with but here, and 1 Sam. v. 6, 9, 11. and in the rest of that History; which most Interpreters (and not without Reason) think signifies those painful Tumors in the Fundament, which sometimes turn into Ulcers. See *Bochartus* in his *Hieroicoicon*, P. I. Lib. II. Cap. 36.

And with the Scab,] The LXX here translate the Hebrew *Garab* (as they do also *Levit. xxi. 20.*) *αἰμα δειρ*, a fierce or malignant Scab. And the Vulgar adds the Word *Jugis*, to signify that this was no small Punishment.

And with the Itch,] The Hebrew Word *Cheres* signifies, as is generally thought, a dry Itch; which is the most troublesome of all other.

Whereof thou canst not be healed.] This may refer both to the *Scab*, and to the *Itch* before-mentioned; which proceeded from such a Corruption of the Blood; that they were as incurable as the Leprosy.

Ver. 28. *The LORD shall smite thee with Madness, and Blindness, and Astonishment of Heart.]* All these three relate to the Mind: The First of them importing such a Distraction in their Thoughts, that they should not know what Course to take, when they consulted for their Safety: The Second, such a Stupidity, that they should not discern the true Way, but always take the wrong: The Third, that Amazement and Horror which followed thereupon, when they saw themselves ruined by their own foolish Counsels, and mad Contrivances. A famous Instance of which was in the Time of *Trajan*, when they committed such outrageous Massacres, both upon the Greeks and Romans, (as *Dion*, a very sober Author, relates) in *Cyrene* and *Cyprus*, (where great Numbers of Jews dwelt, after they were driven out of their own Country) that the LORD, no doubt, (to use the Words of *Dr. Jackson* on the Creed, B. I. Chap. 27.) had smote them with the *Madness and Blindness of Heart* here threaten'd, that they might hereby provoke that puissant Emperor's Indignation, which otherwise would have slept, but now pursued them throughout his Dominions, not only as Enemies, or Rebels, but as *noxious Creatures to human Society*, with a Revenge suitable to their former Outrages. And, indeed, this Prediction was verified in their blind Credulity, which made them follow every one that pretended to be their *Messiah*; which always brought great Calamities upon them, as *R. Gedaliah* himself confesses in *Schalscheleth Hakkabala*; where he mentions no small Number of these Deceivers, and shews how many Jews perished who followed them. Yet they are but a few, in Comparison of a long Catalogue that might be made of those pretended *Messiahs*. See the learned *Wagenfeil's* Confutation of *R. Lipman's Carmen Memoriale*, p. 233, &c. Unto which I shall add only one Observation more out of *Solomon ben Virgæ*, who saith, in some Places of Germany they were possessed with such a *Rabies*, that they cut one another's Throats, to

avoid the Oppression of their Enemies; and burnt themselves and their Neighbours in their Houses, setting whole Cities on Fire, and perishing in the Flames. Such was their extreme Rage and furious Revenge, upon those Christians who pressed them to change their Religion. Many Stories of the like Nature that Author tells in his Book, intitled, *Schebet Jebuda*; where he hath Sixty-four Relations of the Calamities which befel them in that, and in other Countries. But these Words, I doubt not, were fulfilled before in the first Desolation of *Jerusalem*, to which they belong. For though we have not such particular Relations as those now mentioned to illustrate them, yet the Prophets speak of their being mad, by drinking of the Cup of the LORD's Fury, *Jerem. xxv. 16, 18.* and blind, *Zephan. i. 17.* Lament. iv. 14. and astonished, *Jerem. iv. 9.* *Ezek. iv. 17.*

Ver. 29. *And thou shalt grope at Noon-Days, as the Blind gropeth in Darknes:]* This shews the Blindness spoken of in the foregoing Verse relates to their Mind; which was so darkened, that in the plainest and clearest Things they mistook the Way and Means of their Preservation, *Zephan. i. 17.*

And thou shalt not prosper in thy Ways:] But, quite contrary, whatsoever Course they took, it turned to their Undoing.

And thou shalt be only oppressed and spoiled evermore:] One Oppression followed upon another, (as the same *Dr. Jackson* observes) and such Rapines were committed in several Places upon them, as only made Way for new ones, even when the supreme Powers endeavoured to hinder them.

And no Man shall save thee.] This was so remarkably fulfilled in these Parts of the World, that the Magistrates who had a Mind in many Places to preserve them from such Outrages, as none but Jews can justify, durst not venture to appear for their Rescue. And those that did take them into their Protection, were the Instruments of their further Wrongs, by grievous Exactions for the Maintenance of the War undertaken in their Defence. So strangely (as that excellent Person forenamed speaks, Cap. 29.) did the Wisdom of God bring that to pass, which his Servant *Moses* hath foretold in this Verse, *No Man shall save thee: For even Succour itself turned into their Sorrow; and it is hard to say, whether Mens Purposes for their Good, or for their Evil, brought greater Plagues upon them.* Thus it was before their first Captivity; *Pharaoh* King of Egypt came to help them, but was not able, *Jerem. xxxvii. 7.* xlvi. 17.

Ver. 30. *Thou shalt betroth a Wife, and another Man shall lie with her:]* Take her away from thee, before thou canst consummate the Marriage. This was a sore Affliction, for all Nations accounted it a singular Blessing to compleat a Marriage; and on the contrary, a Curse to be defeated of such delightful Hopes. Whence *Callimachus* in his Hymn to *Apollo*, promising many Blessings to the Youths, who sung and danced before his Altar, mentions this in the first Place, Ver. 14.

Εἰ τελέσω μέλλουσι γάρ μου.—

That he would be with them, and prosper them, if they were to be married.

Thou shalt build an House, and thou shalt not dwell therein:] But another take Possession of it, *Zephai. i. 13.*

Thou shalt plant a Vineyard, and shalt not gather the Grapes thereof.] So we rightly translate the Hebrew Word, which (as the Margin notes) is, thou shalt not *profane* or *make common* the Grapes thereof; which was not to be done till the fifth Year after the Plantation: Before which Time God threatens another should enter into it, and enjoy the Fruits thereof.

Ver. 31. *Thine Ox shall be slain before thine Eyes, and thou shalt not eat thereof; thine Ass shall be violently taken away from before thy Face, and shall not be restored to thee, &c.]* All these are but particular Instances of their grievous Oppressions in all Countries, where their Goods have been confiscated, the Bills of Debts owing to them all cancelled. Of which the same pious and learned Person, Dr. Jackson, gives several Instances in the forenamed Chapter.

Ver. 32. *Thy Sons and thy Daughters shall be given unto another People,]* This was literally fulfilled, when the Jews were banished out of Portugal, in the Time of King Emanuel; who ordered their Children under nineteen Years of Age to be taken from them, and brought up in the Christian Religion. When Infants also were torn from their Mothers Breasts, with far more Grief and Sorrow, than they had at their coming out of their Womb: And many hundred Years before that, when the Goths were Lords of Spain, and suffered no Parents to have any Commerce with their Children after the Seventh Year of their Age, but by publick Decree they were committed to Christians to be educated by them, who married them to their own Sons and Daughters. See the same Dr. Jackson, Chap. 28. Paragr. 1, 2.

And thine Eyes shall look, and fail with longing for them all the Day long:] Their Women filling the Heavens with more hideous Shrieks than the Egyptians did, when all their First-born were slain in the Night. For these were bereft at once of all their dear Children in the open Sun, in vain begging to have them restored to them. And to increase their Calamity, (as that excellent Person observes, Cap. 29. Paragr. 15.) many Moors professing Mahometism, were transported out of Portugal at the same Time, without such Violence offered to them. What was the Reason? (saith he) God would have a manifest Distinction made between the Jews and other People, that this Prophecy might be fulfilled.

And there shall be no Might in thine Hand.] Either to protect, or to rescue them from Violence. Where I cannot but take Notice, with the same Doctor, that the Moors then had some Power in their Hand, which moved the Portugals, perhaps, to abstain from such Usage of them, lest the Report of it coming to the African Mahometans, they might attempt to avenge their Wrongs. But these wretched Jews had no Power any-where, none to avenge their Injuries; which God had ordained they should suffer at all Times, and in all Places wheresoever they came, without Redress.

Ver. 33. *The Fruit of thy Land, and all thy Labours, shall a Nation which thou knowest not, eat up:]* This was remarkably fulfilled, when Salmanafer came and dispossessed the ten Tribes; and when Nebuchadnezzar carried the other two Tribes away, and placed other People in their Room.

There were many strange People also among the Romans, who devoured their Labours before their last Destruction by Titus. And ever since they have been subject to Depredations of various Sorts; having scraped up Riches with great Care, which have often fallen into the Hands of Strangers. Particularly in the Time of the famous Crusado's, when divers Nations marched in great Numbers to recover the Holy Land from Infidels, their Business was in their Way to rob and spoil the Jews, and to make great Slaughter of them, as both Jewish and Christian Writers witness; particularly the Author of *Schalcheleth Hakkabala*, and our Matthew Paris.

And thou shalt be only oppressed and crushed alway:] That they should not only sometimes, or in some Ages, or in some one or few Kingdoms, but always; in every Kingdom whither they removed, (as he speaks, Ver. 25.) suffer such Violence and Wrong, as no other People hath done, must needs be thought to proceed rather from divine Justice, than Mens Inclination to Injustice; which could not but have varied with the Diversity of Times and Places, and the several Dispositions of Parties, among whom they have been dispersed. And yet the brief Enumeration of their particular Spoils, and hard Usage, which Dr. Jackson makes in the fore-named Chapter, (whose Words these are, in the Beginning of it) throughout the most civil and best-governed States of Europe, will abundantly confirm the Truth of Moses's Words in this Place, *Thou shalt never but suffer Wrong and Violence alway*, as our old Translation hath it. The same is lately observed by an eminently learned Person, J. Wagenfeil, in his Confutation of R. Lipman's *Carm. Memoriale*, p. 241. where he takes Notice, that the Jews no sooner have grown rich, and by Degrees become considerable in any Country, but some great Calamity hath befallen them. This the attentive Consideration of their History will justify particularly, as he observes in France, Spain, and England; God not suffering them to be quite destroyed, like the Amalekites, Jebusites, and Philistines, of whom no Footsteps remain; but be scattered and tossed about through all Christian Countries, (for a Testimony to the Truth of our Religion) and there only oppressed, crushed, and squeezed, as Moses here foretold. One Instance of which fore Oppression I cannot forbear to add out of *Schebet Jekuda*, where R. Solomon Virgæ confesses what great Miseries they have been exposed unto, by Persons pretending to be their Messiah, who have drawn the Hatred of all Nations upon them; particularly in Persia, he saith, they were most lamentably handled upon this Score, being not only stripp'd of all, but forced to go about like Dogs, with a great Clog of Wood bound to their Necks, which exposed them to the Scorn and Laughter of all Men: For while some threw it behind their Backs, others would come and throw it down before their Feet; some dragging them backwards, and others cruelly beating them with it. This one told him who saw it.

Ver. 34. *So that thou shalt be mad for the Sight of thine Eyes, which thou shalt see.*] So they were, (as the forenamed Doctor observes, Chap. 29. Paragraph 6, 15.) when their Children were taken from them in *Portugal*. For some, being not able to rescue or dispatch them, killed themselves; others, who had better Opportunity, drowned their Children in Wells or Ditches. And here in *England*, one of their learned *Rabbins* persuaded four hundred of his Company, besieged with him in a strong Tower by the furious Multitude, to cut their own Throats, rather than fall into their Enemies Hands; himself confirming his Doctrine, by cutting his Wife's Throat first, then his Children, and lastly killing himself. And thus in the Time of the forementioned *Crusado's*, the Soldiers made such dreadful Havock of the *Jews* as they went along to the Holy Land, that many of them made themselves away out of Despair; as their own Authors, *R. Gedaliah* and *David Ganz* tell us *ad An.* 1096.

Ver. 35. *And the LORD shall smite thee in the Knees, and in the Legs, with a sore Botch, that cannot be healed, &c.*] This is the same word in the Hebrew [*Schechin*,] which is used Ver. 27. called the *Botch of Egypt*, and here an *evil Botch*, that is, a very grievous breaking out; which began in those lower Parts, and so spread (being incurable, and by no Means to be stopp'd) from the Sole of the Feet, unto the Crown of the Head.

Ver. 36. *And the LORD shall bring thee, and the King which thou shalt set over thee, unto a Nation which neither thou nor thy Fathers have known.*] This may seem to have been fulfilled literally, only when *Jehoiachin* was carried away captive to *Babylon*, 2 Kings xxiv. 15. and afterwards *Zedekiah*, xxv. 7. *Jerem.* xxxix. 7. lii. 11. For when they returned, they had no more any Kings. But the latter Part of these Words [*a Nation which neither thou nor thy Fathers have known*] may incline us to extend this Threatning as far as to their last Dispersion by the *Romans*. Since which they have been driven into several Countries, far less known to them than *Babylon* was, (with which they had Correspondence before their Captivity thither, 2 Kings xx. 12, &c.) And though they have had no King, yet they have set over themselves Rulers and Governors, who may be comprehended under that Name.

And there thou shalt serve other Gods, Wood and Stone.] Either sottishly following the Example of the Country to which they were carried, *Jerem.* xliv. 17, 18. or being compelled thereunto by their cruel Tyranny, *Dan.* iii. 6. The Author of *Schebet Jehuda* observes, that this was the just punishment of their Folly in running after Idols, that they were sent into other Countries to worship those Gods which they were so fond of in their own. And he refers it particularly to the Time of their Captivity of *Babylon*; in which they continued Seventy Years, according to the Number of Years wherein those Planets, whom they had worshipped, finished their Course: For *Saturn*, as he computes, finishes his in one and twenty, *Jupiter* in as many; and so he proceeds with the rest, which make up that Number. But this is too curious an Observation, and the *Jews* have little skill in Astronomy; therefore I pass it by, and only observe that *Manasseh ben Israel* also understands this of the *Babylonian* Cap-

tivity; for all the Punishments mentioned from Ver. 15. to Ver. 49. were fulfilled under the first Temple, and after the Ruin of it, till the Building of the second; which, though it be not exactly true, (some of these Predictions having been more completely fulfilled, as I have shewn, in After-Times,) yet it is reasonable to think, that this Threatning particularly belongs to what they suffered in *Babylon*; the very same Calamity being again threatened in the *sixty fourth Verse*, where I shall shew it belongs to their present Condition.

Ver. 37. *And thou shalt become an Astonishment.*] Their Neighbours, he means, who saw or heard of the Greatness and Strangeness of their various Plagues, should be dismay'd at the Sight, or Report of them; wondering that a People, who had been so flourishing, should be made so exceeding desolate. See 1 Kings ix. 8. *Jeremiah* xviii. 16. xix. 8.

A Proverb and a By-Word among all Nations whither the LORD shall lead thee.] So that when Men would express one extremely vile, they should say he was a *Jew*. The same is threatened by God when he appeared to *Solomon*, 1 Kings ix. 7. and by *Jeremiah* xxiv. 9. which it is likely was fulfilled at their first Captivity into *Babylon*; (See *Lament.* ii. 15, 16) but hath been notoriously fulfilled in their last Captivity, (as they call it,) since the Destruction of *Jerusalem* and their Temple by the *Romans*: For here in *England*, (from whence they have been banished above three hundred Years,) their Name serves as a perfect Measure, (to use the words of *Dr. Jackson*, B. I. on the *Creed*, Chap. 30.) to express the Height of Impiety in any Agent, or the Depth of an abject, worthless, forlorn Condition in any Patient. Better we cannot express the most cut-throat Dealing, than thus, *You use me like a Jew*; or *none but a Jew would have done this*. And when in common Speech we exaggerate Wrongs done to the most odious or despised People among us, we say, *I would not have done so to a Jew*.

Ver. 38. *Thou shalt carry much Seed out into the Field, and shalt gather but little in.*] This was fulfilled before they were carried Captive to *Babylon*, when God frequently sent sore Famine upon them, as we read in the Prophet *Isaiah* lii. 19. and *Jeremiah* xiv. 1, 2, 3, &c. and is often threatned by *Ezekiel* among other terrible Judgments, and by *Jeremiah* himself, xxix. 17, 18.

For the Locust shall consume it.] They were a great Plague in those Countries, falling sometimes in such vast Numbers, (from whence they had the Name of *Arbe*,) that they covered the whole Face of the Earth, and devoured every green Thing: For so another of their Names imports, which is *Chafil*, coming from *Chafal*, which signifies to *consume* and eat up; which they did so entirely, that they were looked upon by all People, as a Plague sent by God, and are therefore called by *Joel* his *Army*, ii. 25. So not only the *Hebrews*, but the *Arabians*, esteemed them; who say, that some of them on a Time fell before their Prophet, as he sat at Meat, with this Inscription on their Backs; *I am God, and there is none other besides me, the LORD of Locusts, who nourish them; and, when I please, send them forth, that they may be Food for the People; and, when I please, that they may be their Plague,*

by eating up their Food. See *Bochartus*, in his *Hieroicoicon*, Par. II. Lib. IV. Cap. 6.

Ver. 39. *Thou shalt plant Vineyards, and drest them.*] Take a great deal of Care and Pains about them, after they are planted, to make them fruitful.

But shalt neither drink of the Wine, nor eat the Grapes.] Not enjoy the least Benefit by their Cost and Labour.

For worms shall eat them.] The Hebrew Word *Tholaath* is a general Name for all Worms whatsoever: But there is a peculiar sort that infest Vines, which the Greeks call *ἰνῆς* and *ἰνῆς*, as *Bochartus* observes, in his *Hieroicoicon*, P. II. Lib. IV. Cap. 27. where he takes notice that the Latines, call this Worm *Volvox*, and *Convolvulus*; because it wraps and rolls itself up in the Buds, and eats the Grapes up when they grow towards Ripeness, as the Roman Authors explain it.

Ver. 40. *Thou shalt have Olive-Trees through all thy Coasts, but thou shalt not anoint thyself with the Oil.*] Though the Country abounded with these Trees in all Parts of it, they produced nothing but Leaves, and a shew of Fruit, which came to no Perfection.

For thy Olive shall cast her Fruits.] Being blasted, as the *Hierusalem Targum* explains it, in the very Blossoms; or the Buds dropping off for want of Rain; or the Fruit being eaten with Worms. *Maimonides* observes, that the Idolaters in those Countries, pretended by certain Magical Arts, to preserve all Manner of Fruit, so that Worms should not gnaw the Vines, nor either Buds or Fruit fall from the Trees, (as he reports their Words out of one of their own Books, which he names;) therefore to deter the *Israelites* from all idolatrous Practices, *Moses* here pronounces that they should draw upon themselves those very Punishments, which they studied by such Means to avoid, *More Nechochim*, P. III. Cap. 37.

Ver. 41. *Thou shalt beget Sons and Daughters, but thou shalt not enjoy them; for they shall go into Captivity.*] Which is threatned in many Places of the Prophets, and fulfilled in several Invasions of their Neighbours; for the *Syrians*, no doubt, carried Captive more than that one little Maid, who waited on *Naaman's* Wife, 2 *Kings* v. 2. And in other Inroads upon them, till the Captivity of the whole Land. This we may be confident was a frequent Calamity, 2 *Kings* xiv. 26. xv. 37, &c. But it was never more remarkably fulfilled, than since they crucified our Saviour; their Children having been taken from them, (as I have observed before, *Ver.* 32, 34.) and transported sometimes into other Places. And who knows whether many of their Stock, detained by King *Emanuel* of *Portugal*, beforementioned, have not been transported into *America*? And whether many of the *Spanish* Colonies have not a Mixture of the *Jewish* Progeny in them, as *Dr. Jackson* observes? *Manasseh ben Israel*, I am sure, endeavours to prove (in his Book called *Spes Israelis*) that some of the ten Tribes are in *America*; though how they came there, he can give no Account.

Ver. 42. *All the Trees, and the Fruit of thy Land shall the Locust consume.*] So *Onkelos* and the Hebrew Writers generally translate the Word *Tzelatzal*; which signifies a peculiar Sort of Locusts which falls upon Trees, as others upon the Fields. And it seems to have this Name, be-

cause these Locusts come in such thick Clouds, that they darken the Sun; the Hebrew Word *Tzalal* signifying to over-shadow. The *Hierusalem Targum* translates it, *All your Trees, and the Fruits of your Land, shall Spoilers possess.*

I suppose these several Judgments fell in the Order wherein they are here mentioned in *Ver.* 38, 39, 40, 41, 42. there being first a great Dearth, of which we read, 2 *Kings* viii. 1, &c. and *Joel* i. 10, 11, 12, &c. then many Invasions of their Country, wherein several were carried Captive by the Bands of *Moab* upon the *Israelites*, 2 *Kings* xiii. 20. and of the *Chaldeans*, *Syrians*, and *Ammonites*, who came upon *Judah*, xxiv. 2. And we read expressly, that before this, in the Days of *Abaz*, a great Multitude were carried Captive by the *Syrians*, 2 *Chron.* xxviii. 5. After which more Spoilers came upon them in the Days of *Jeremiah* xii. 12. and a new Famine, xiv. 1, &c. in which this forty first Verse may be thought to be fulfilled.

Ver. 43. *The Stranger that is within thee, shall get up above thee very high, and thou shalt come down very low.*] There is no sorer Punishment to a proud People, than to see those who are not only their Inferiors, but much beholden to them, (as all Strangers were to the *Jews*, among whom they lived merely by Permission,) get up above them, and become their Superiors. But so it was, that the *Jews*, by their foolish Endeavours to advance themselves, raised a mere Stranger to the highest Dignity, who humbled them into the lowest Condition. For this (as that excellent Person I have often mentioned observes) may be applied to *Vespasian*, who was appointed to command in the Wars against the *Jews*, and being a Person of mean Birth, and obscure Family, had no Thoughts of aspiring to the Imperial Seat; but by the unseasonable Desire of the *Jews* to exalt themselves above all Nations, they hoisted him up to the most sublime Pitch of Greatness, who was ordained by God to pluck them down from their Seat, and bring them beneath all People. See *Dr. Jackson*, Book I. on the Creed, Cap. 23. Paragraph 3, 4, &c. For he quite extinguished their Glory, which was their Temple at *Jerusalem*; and likewise shut up and prophaned the Temple which the *Egyptian-Jews* had built in the Country of *Heliopolis*, after it had stood above three hundred Years: But if any one think good thus to apply the Words of this Verse unto *Vespasian*, they must not take this for the literal Meaning of them; because it is evident, that by the *Stranger*, is to be understood those of other Nations, who lived among them; particularly, those Gentiles who were brought up into the Country by the *Affyrians*, instead of the Ten Tribes, as some of the best of the *Jewish* Writers expound it. What the Doctor also saith, concerning their advancing *Vespasian* to the Imperial Dignity, cannot be maintained.

Ver. 44. *He shall lend to thee, and thou shalt not lend to him; he shall be the Head, and thou shalt be the Tail.*] Thus the Covenant of God, to exalt this People, and humble their Foes, was quite inverted, as he also observes, (See *Ver.* 12, 13.) all the Plagues threatened to those who bare Ill-Will to *Sion*, lighting on them and their Friends; and all the Blessings promised to such as prayed for

for her Peace, being heaped on those that wrought her Ruin.

Ver. 45. *Moreover all these Curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed.*] These Punishments, he means, should not cease, but follow one upon another till they had brought them to utter Ruin. Which is so evidently fulfilled, that would but the *Atheists* consider it, and lay it to Heart, it would wring from them a Confession of the Truth of what these Divine Oracles have uttered, That *this was a People who had been appointed to destruction*. For though there be a great many of them remaining in several Parts of the World, yet they had never been suffered to grow into a Nation, but in that Sense are utterly *destroyed*, as *Moses* here prophesied.

Because thou hearkenedst not unto the Voice of the LORD thy God, to keep his Commandments, and his Statutes, which I commanded thee this Day.] It hath manifestly appeared the Hand of God is very heavy upon them for their Disobedience to him, there being no other Reason, why they who were once so favoured by him, should be so long as they have been more miserable than any other People.

Ver. 46. *And they shall be upon thee.*] That is, the Curses before mentioned should remain fixed upon them, and continue unremoved from Age to Age.

For a sign and for a Wonder.] That all Men may take Notice of them, and look upon them as extraordinary Tokens of God's high displeasure, and take Warning thereby to beware of their Infidelity and Disobedience: For, as that great Man often saith, *No Sign can be given equivalent to the Desolation of the Jewish Nation, and their continuing still banished from their own Land, and miserably treated in all other Countries.*

And upon thy Seed for ever.] All the World may clearly see (to use his Words again) that the God of their Fathers hath cast them off, they having no Signs or Badges of his antient wonted Favours, whilst innumerable Marks and Scars of his fearful Indignation against their Fathers remain unhealed in their Children, after more Generations than their Ancestors had of Prosperity in the promised Land.

Ver. 47. *Because thou servedest not the LORD thy God with Joyfulness and Gladness of Heart for the Abundance of all things.*] Or, *In the Abundance of all Things*; for this is opposed to the Hunger and Thirst in which (he saith in the next Verse) they should serve their Enemies, as a Punishment for their wanton Abuse of God's Mercies. Which being so exceeding great, justly required not only their Obedience, but Cheerfulness and Delight therein.

Ver. 48. *Therefore shalt thou serve thine Enemies, which he shall send against thee.*] He doth not call the LORD their God, as he did before, now they were abandoned by him for their Sins.

In Hunger, and Thirst, and Nakedness, and in Want of all Things.] This shews what he meant before by *Abundance of all Things*, plentiful Provision of Food and Raiment, and all other Things belonging to the Comfort of Life.

And he shall put a Yoke of Iron upon thy Neck.] The Loss of Liberty was as great a Misery as any other, which ended also in hard Servitude. And

it was but just, that they should be Slaves in the Land of their Enemies to cruel Masters, who would not, in their own Country, serve so gracious and loving a Father as the LORD their GOD.

A Yoke of Iron.] Signifies an unsupportable Yoke, which could not be broken. See *Jerem.* xxviii. 13, 14.

Ver. 49. *And the LORD shall bring a Nation against thee from far.*] This evidently belongs to the Romans, as *Manasseh ben Israel* acknowledges; who thinks, that at this Verse begins his Prophecy of their Calamities under the second Temple, as in the foregoing he describes their Calamities under the first. And in this, I think, he saith right, that there is scarce any Thing mentioned in the following Part of this Chapter, but what relates to what they suffered under the second Temple, (as he speaks,) and since its Destruction; though I cannot say, as he doth, of the foregoing Part of it, that it was fulfilled in the Calamities which befel them under the first Temple; for many Things were never so compleatly fulfilled, as since they crucified our Saviour.

From the End of the Earth.] This shews he speaks of the Romans, rather than of the Chaldeans, who did not come from far, much less from the End of the Earth; but out of the North Country, which was not very far distant from Judea: Whereas the Romans, by whom they were last destroyed, came literally from far, and from the End of the Earth; particularly *Julius Severus* was called by the Emperor *Adrian* to their Destruction out of this Island of Britain; wherein *Vespasian* also had given great Proof of his Conduct. And *Adrian* himself, and *Trajan*, by whom they were still more crushed, after *Vespasian* had destroyed their City and Temple, were both Spaniards by Birth. And, therefore, *Manasseh ben Israel* says peremptorily, in his Book *de Termino Vitæ*, (*Lib. III. Sect. 3.*) this is to be understood of the Soldiers in *Vespasian's* Army, which he brought out of England, France, and Spain, and other remote Parts of the World.

As swift as the Eagles.] Which every one knows the Romans carried in their Ensigns. And these Birds are observed to fly upon their Prey with great Force and Violence; to whom, therefore, fierce Soldiers (such as the Romans were) are compared, when they set upon their Enemies. So *Homer* describes *Achilles* falling upon the Trojans.

Αἰετὶς οἰμαλ' ἔχων—

in *Iliad* φ, where οἰμαλ' signifies ὀρμήματα, furious Assaults, as the Scholiast interprets it. And so he speaks concerning *Hector*, *Iliad* x. As *David* also speaks of *Saul* and *Jonathan*, 2 Sam. i. 23. and the Chaldeans are so described, coming against Jerusalem, *Jerem.* iv. 13. xlviii. 40. xlix. 22. Lament. i. 19. Ezek. xvii. 3. and see *Dan.* vii. 4. and *Bochartus*, in his *Hierozycon*, Pars I. Lib. II. Cap. 9. P. II. Lib. II. Cap. 2.

A Nation whose Tongue thou shalt not understand.] The Roman Tongue was more strange to them than the Chaldean, especially the Language of many Nations, of which the Roman Army was composed; and being a People whom their Ancestors, perhaps, never heard of. Dr. *Jackson* justly looks upon the Destruction and general Desolation of

their Country, made by the Romans and their Tributaries in these Western Parts of the World, as an everlasting Monument of the Truth of *Moses*'s Prophecy, in this and in the following Verses.

Ver. 50. *A Nation.*] This Word *Nation* being used thrice in this and the foregoing Verse *Manasseh ben Israel* (in the Place forenamed,) is so critical, as to observe, that this Repetition shews *Jerusalem* was to suffer thrice by the Roman Power: First, in the Time of *Pompey*; and secondly, when *Sofius* came to the Assistance of *Herod* against *Antigonus*; and, thirdly, when it was besieged and overturned by *Vespasian* and his Son *Titus*.

Of a fierce Countenance.] So we translate this Phrase, *Daniel* viii. 23. which, in the Hebrew, is a strong or hard Face. Accordingly we translate it impudent, (or, in our Language, brazen-faced,) *Prov.* vii. 13. and hard, *Prov.* xxi. 29. and bold of Face, *Eccles.* viii. 1. All which set forth a People stern, fierce, undaunted, cruel and hard-hearted; that had neither Mercy nor Modesty, but inflexibly pursued their Designs; which is the true Character of the old Romans.

Which shall not regard the Person of the Old, nor shew Favour to the Young.] These are wont to be pitied, being unable to hurt others; but in their Wars with the Jews, the Romans spared no Body, their Rage and Fury extinguishing all Reverence to gray Hairs, and all Tenderness to young-Babes.

Ver. 51. *And he shall eat the Fruit of thy Cattle and the Fruit of thy Land, until thou be destroyed.*] For they brought such vast Armies, as devoured all the Provisions in the Country.

Which also shall not leave thee Corn, Wine, or Oil, or the Increase of thy Kine, or Flocks of thy Sheep, until he have destroyed thee.] He repeats it again, in more particular Words, to set forth the Desolation to be so great, that nothing should remain for their Support.

Ver. 52. *And he shall besiege thee in all thy Gates.*] The Country being wasted, the Jews fled into their fenced Cities, where they had laid up some Provisions, to enable them to hold out a Siege.

Until thy high and fenced Walls come down, wherein thou trustest, throughout thy Land.] This was literally fulfilled by the Romans, to whom the best fortified Places were forced to yield, as may be seen in *Josephus* his History of the Jewish War, which is the best Commentary on this Part of the Prophecy. The Walls of *Jerusalem* particularly were razed by *Pompey*; and *Sofius* took it again by Force in the Time of *Augustus*. But *Tacitus* tells us, That the Jews took such Advantage of the Covetousness of *Claudius*, that they purchased of him the Liberty to fortify their City again; which they did so well, that they trusted, as *Moses* here speaks, to its Strength; which was so great, that *Titus* could not take it but by a long Siege, which concluded in its utter Ruin.

He shall besiege thee in all thy Gates, throughout all the Land which the LORD thy God hath given thee.] He repeats it again, that they might not think to find Security in any Place whatsoever, though never so strongly fortified, and well provided with all Things necessary for its Defence.

Ver. 53. *And thou shalt eat the Fruit of thine own Body, the Flesh of thy Sons, and of thy Daughters,*

which the LORD thy God hath given thee, in the Siege, and in the Straitness wherewith thine Enemies shall distress thee.] This was fulfilled to a Tittle by *Vespasian* and his Son *Titus*; who after they had vanquished them in the Field, begirt them so close in *Jerusalem*, that they could not stir out, and rather than surrender, perished by a lamentable Famine. For there were vast Multitudes of People shut up in the City; which run thither from all Parts for Safety; who brought the Famine sooner upon them, and made it more severe when it came. If we may believe *R. David Ganz*, it was furthered also by a Fire, which the seditious People kindled, whereby fourteen hundred Magazines were consumed, stored with Provisions to serve two hundred thousand People for twenty Years. For this he quotes *Josephus*; though no such Thing is to be found in him.

Ver. 54. *So that the Man that is tender and very delicate among you.*] The two Hebrew Words for tender and delicate, signify a Man that had lived in Pleasure, and fared daintily, like the rich Man in the Gospel.

His Eye shall be evil toward his Brother, and towards the Wife of his Bosom, &c.] Grudge every Bit which he sees his nearest Relations eat, being ready to snatch it out of the Mouth of his dear Consort and Children, and put it into his own: For this is the Effect of a ravenous Hunger.

And toward the Remnant of his Children which he shall have.] This imports that they should see many of them die in the Siege: For Famine forced them to feed on bad Food, and that bred Pestilential Diseases, which swept away many; and increased still more by the Carcases of those that were famished. If any Credit may be given to one of their own Authors, *David Ganz*, there were above an hundred and sixteen thousand dead Bodies of the rich and honourable Men of *Jerusalem* carried out at one Gate of the City, which was that of the *Brook Kedron*, besides those which were carried out at other Gates, and thrown over the Walls: And this he pretends to have out of *Minchas*, the Son of *Seruk*, who was a faithful Register in that City. *Josephus* mentions almost the same Number, *Lib.* VII. *de Bello Judaico*, *Cap.* ult.

Ver. 55. *So that he shall not give to any of them of the Flesh of his Children whom he shall eat.*] This is a Description of the worst Famine, which forced them, after they had eaten up their Horses, Dogs, Cats, and such like Creatures, and their very Belts and Shoes, to eat even their own Children; which Fathers, who used to live deliciously, *Moses* prophesies, should eat up themselves privately, and let none share with them.

Because he hath nothing left in the Siege, and in the Straitness wherewith their Enemies shall distress thee in all thy Gates.] They were so sorely pinch'd with Famine in a long Siege, that they had nothing else remaining, but their own Offspring, and one another, wherewith to satisfy their Hunger. *Josephus* observes (*Lib.* VII. *de Bello Judaico*, *Cap.* 18.) that *Jerusalem* had been taken five Times before this; but never suffered so dreadfully as by *Titus*; whom the *Talmudists* therefore call by the Name of *Impious*: Which *Epithet* belonged rather to themselves, who having with wicked Hands (as *St. Peter* speaks) crucified and slain their Redeemer, were, by the just Judgment of God upon them

them for their Infidelity, hardened in an obstinate Belief and Expectation of a Deliverer from the Romans, till they were reduced to those Extremities.

Ver. 56. *The tender and delicate Woman among you, that would not adventure to set the sole of her Foot upon the Ground, for Delicateness and Tender-ness.*] A Description of the greatest Softness, and Delicacy; which both the Chaldees express by a Word that signifies the nicest Motion, and going, so slow a Pace, as if they were loth to touch the Ground. See Bochartus, in his *Phaleg*. Lib. IV. Cap. 19.

Her Eye shall be evil toward the Husband of her Bosom, and toward her Son, and toward her Daughter.] This is only an higher Instance of the cruel Effects of their Distress by Famine: For Women, especially of the better Sort, are naturally more tender and pitiful than Men, and have the most passionate Love to their Children; which Moses here prophesies should be quite extinguished by Hunger. And it was literally fulfilled, both in the Siege of Samaria, wherein a Woman boiled her Son, 2 Kings v. 28, 29. as a Man did in the first Siege of Jerusalem by the Babylonians, Baruch ii. 3. and see Lament. ii. 20. iv. 10. But never so exactly fulfilled as in the last Siege by the Romans, when a noble Woman (which fully answers to this Prophecy, such Persons being very delicate) did the very same, as Josephus relates in his Book of the Jewish Wars, Lib. VII. Cap. 8. A most unnatural Fact, as he observes, which was never committed, either by Greek or Barbarian; and which he would not have related, because it might seem incredible, if there had not been many Witnesses of it besides himself.

Ver. 57. *And toward her Young-one, that cometh out from between her Feet.*] Toward her new-born Babe, which is wont to be welcomed into the World with great Joy; but in this Siege dispatched out of it, to assuage the Rage of their Hunger. In the Hebrew, (as we take Notice in the Margin,) the Word we translate Young-ones, properly signifies the After-Birth: And so the LXX. translate it, τὸ ὀπίσθιον. Which makes this Passage most plain; that their Hunger should make them so unnatural, as first to eat the After-Birth which came from them, and then the Child which was wrapped in it.

And towards her Children, which she shall bear.] The rest of their Children, whose Cries for Food they had no Way to stop, but by killing them, and making them their own Food. So it follows in the next Words.

For she shall eat them for want of all Things.] Having nothing else left to eat: For they had devoured, not only the Leather of their Girdles, and their Shoes, and that which covered their Shields, but the very stale Dung of Oxen, and such Things as the most fordid of all living Creatures would not eat. See Josephus, Lib. III. ἀλώσεως, Cap. 16. Lib. VII. Cap. 7.

Secretly.] It was not done secretly for any other Reason, but lest any Body should have a Share with them, and so make their Hunger return the sooner: And yet it was a hard Matter to conceal what they had done of this Kind; for the seditious People presently smelling there had been something boiled, got into the House, when she had eaten one Half of her Child, and found the

other Half, which she had left till another Time; of which she invited them to eat.

In the Siege and Straitness.] These two Words which are used here, and Ver. 53. and 55. may both relate to the grievous Miseries they should endure, when they were besieged, (Ver. 52.) and may be translated, in the Pressure and Straits wherewith thine Enemies, &c.

Wherewith thine Enemies shall distress thee in thy Gates.] We have not such an Account of their Distress in other Cities, as we have of what they suffered in Jerusalem; where ἀπειρον πλῆθος, an innumerable Multitude perished by Famine, (as Josephus tells us, Lib. VII. ἀλώσεως, Cap. 7.) and ineffable Calamities thereupon happened: For in every House, where the least Shadow of Food appeared, a War immediately began; and the dearest Relations fell to Blows, snatching away from each other the miserable Supports of Life. Nor would they let those that were dying expire quietly, not believing what they affirmed; when they told them they had no Food in their Houses; but the Cut-Throats came and searched their very Bosoms, as they lay drawing their last Breath, whether they had not there hid some Food.

Ver. 58. *If thou wilt not observe to do all the Words of this Law, which are written in this Book* [Among which those Words are most remarkable, xviii. 15, 18, 19. *A Prophet shall the LORD thy GOD raise up unto thee, like unto me, unto him shall ye hearken, &c. Whosoever will not hearken unto the Words which he shall speak in my Name, I will require it of him.*

That thou mayest fear this glorious and fearful Name, the LORD thy GOD.] That is, fear the great LORD of Heaven and Earth, and their special Benefactor, who is most glorious in himself, and to be most humbly revered by us: For the Name of GOD, is GOD himself; from whence it is that he is sometimes called HASHEM, the Name, Lev. xxiv. 11. This shews the Reason why Moses repeats this Name the LORD THY GOD so often as he doth in the Preface to this Book, Chap. vi, vii, viii, ix, &c. In some of which there is scarce a Verse wherein we do not meet with these Words, and it is sometimes repeated no less than three Times in one and the same Verse, xii. 18. xvi. 15. that GOD might be in all their Thoughts, and the Fear of him might possess their Hearts.

Ver. 59. *Then the LORD.*] If they still persisted in their Infidelity and Disobedience, after Jerusalem and the Temple were destroyed, and such unheard of Calamities as they had suffered during the Siege of that Place, he threatens to bring upon them more astonishing Judgments.

Will make thy Plagues wonderful, and the Plagues of thy Seed, even great Plagues, and of long Continuance.] Though their great Plagues, under Vespasian, by Famine, Sword, and Pestilence, had lessened their Numbers exceedingly, yet by the Time of Trajan and Adrian, they had, like Traitors taken for a while from the Rack, (to use Dr. Jackson's Words.) recovered Strength enough to be put to greater Torture; for then they were made a Spectacle to the World of the Divine Vengeance again, which they brought upon themselves by their Rebellion; and shewed therein their natural Strength, by their grievous lingering Pains in dying: For not only in Mesopotamia, and in Cyprus, but especially in Cyrene, and throughout all Egypt,

Egypt, they broke out into such Outrages, ὥσπερ ἐκ πνεύματος δαίνε τίνος ἢ σασιώδους, as if they had been possessed with some fierce and seditious Spirit, (as *Eusebius* speaks, *Lib. IV. Eccles. Hist. Cap. 2.*) whereupon *Marcus Turbo* was sent against them, and setting upon them both by Sea and Land with Horse and Foot, made a vast Destruction of them. See *Dion*, *Lib. LXVIII.* and *Xiphilinus*, who describe their Slaughter to have been so great, that now was fulfilled (as the forenamed *Dr. Jackson* thinks) what *Moses* foretold in this Place, *The LORD will make thy Plagues wonderful, great Plagues, and of long Continuance.* And indeed *Eusebius* saith in the forenamed Place, that *Turbo* destroy'd many Thousands of them, πολλὰς μάχαις ἐν ὀλίγῳ χρόνῳ, &c. in many Battles, and in no small Time; the War being protracted a great while, to compleat their Destruction. And the Application of this Prophecy to this Time may be confirmed by a strange Relation which we meet withal in their own Books: For in the *Hierusalem Talmud*, one of their *Doctōrs* tells us, that when *Trajan* came upon them with his Army, they were reading these very Words of the Law, *Ver. 49. the LORD shall bring a Nation against thee from far, from the Ends of the Earth, &c.* which he understanding, (having ask'd them what they were doing,) he cried out, *Here is the Man*, (pointing to himself) *who am come five Days sooner than I intended.* And immediately compassing them about with his Legions, slew them all. Then he went to their Wives, and offered them Mercy, if they would submit themselves: But they reply'd, *What thou hast done to the Ground, do to the Stubble:* So he dispatched them also, and shed so much Blood, that it ran into the Sea, as far as *Cyprus*. At this Time (so he concludes his Story) the Horn of *Israel* was cut off from *Israel*, never to be restored into its Place, till the Son of *David* come. This Passage I find alledged by *Job. Benedictus Carpsovius*, out of *Massek. Sanhedr.* in Explication of another Matter in *Schickard's Mischpat. Hammelek*, *Cap. 3. Theor. 10. p. 199.*

And sore Sicknesses, and of long Continuance.] Such as *Gonorrheas*, *Leprosies*, and burning Fevers, as the Author of the old *Nitzacon*, set forth by *J. Wagenfeil*, explains it, *p. 131.*

Ver. 60. Moreover, he shall bring upon thee all the Diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.] The same Diseases he foretells should infest them in, and after their Destruction by the *Romans*, which had done formerly under the *Chaldeans*, and other Oppressors, *Ver. 27.* What these Diseases were, *Pet. Cunnæus*, *Lib. II. de Republ. Jud. Cap. ult.* hath expressed in these Words, *Vitilignes, psorasque & tetra ulcera.* &c. *Leprosies*, *Itches*, *Botches*, and foul stinking Ulcers, the greatest Physicians have antiently ascribed to the *Egyptians* and *Syrians*, as *Plagues* proper to those Nations; unto which Diseases, he observes, the *Jews* were strangely obnoxious.

Ver. 61. Also every Sicknefs, and every Plague, which is not written in the Book of this Law, them will the LORD bring upon thee, until thou be destroyed.] It had been too long to have set down all the Diseases and Calamities that Mankind are subject to: But he tells them, they should not escape any one of them, though very numerous, and be afflicted with them till their Destruction was compleated. For they were of such long Conti-

nuance, as was said before, and pursued them so closely whithersoever they went, that they are no longer a Nation, but a scattered, forlorn People, abandon'd and forsaken by him that formerly protected them. Of this they themselves are so sensible, that they have confessed the Truth of this Part of the Prophecy, in these later Ages: For *Solomon ben Virgæ* having related, (in the *fiftieth Section* of his Book, called *Schebet Jebuda*,) how they were transported out of *Palestine* into *Spain*, and so miserably handled, that not one of a thousand remained; and then how they were destroyed in *Germany* and *France*, where, of innumerable Multitudes, (equal to the Number which came out of *Egypt*,) scarce five thousand survived that Calamity; and what he himself saw in *Castile* and *Portugal*, (where they suffered such Things as cannot be expressed, nor conceived, by *Famine*, by *Depredations*, by *Transportations*, and by being sold for *Slaves*, or drowned in the Sea,) he thus at last concludes his sad Story, that they who fled to avoid that dreadful Tempest in *Castile*, found the Truth of this Oracle, "Every Sicknefs and Plague which is not written in the Book of this Law, shall the LORD bring upon thee, till thou be destroyed."

Ver. 62. And ye shall be left few in Number, whereas ye were as the Stars of Heaven for Multitude.] The multitude of the *Jews* killed in the Wars, was equal to the Number of living Men in *Israel*, in the Time of King *David*: For *Josephus* saith, that in the Siege of *Jerusalem* there were destroyed, by *Pestilence*, *Famine*, and other Ways, eleven hundred thousand, besides above ninety thousand carried Captive. For they being come from all Countries to keep the *Passover*, the whole Nation, (as his Words are, *Lib. VII. Ἀλώσεως Cap. 17.*) were shut up here by a Fate ὥσπερ εἰς εἰρήνην, as in a close Prison, or rather driven thither (as *Dr. Jackson* speaks) into a Slaughter-House, after they had been foiled by the *Romans* in the Field. And yet after this they recovered Strength, (as I observed before,) merely to be more tormented, and miserably destroyed: For in the Reign of *Adrian*, (who succeeded the Emperor *Trajan*,) they shook the *Roman* Empire by their rebellious Commotions, as *Dion*, who lived not long after, relates in his History, *Lib. LXIX.* which moved *Adrian* to exercise the greater Severity upon them in their Punishment, there being slain of them in Battles and Skirmishes five hundred and eighty thousand, besides a vast Number consumed by *Famine*, and *Sicknesses*, and *Fire*, during the Time of this lingering War; which *Julius Severus*, a famous Commander, sent for on Purpose out of *Britain*, designedly protracted to a great Length, not being willing to try it out in the Field in one Battle with a desperate Multitude. And now, as *Moses* foretold, they were left few in Number: For *Dion*, as if he had intended to expound these Words, saith, that *Severus* so beset and attacked them separately, in several Parties, that very few of them escaped; fifty of their strongest Fortresses being utterly razed, and nine hundred eighty and five of their most noble and populous Towns sack'd and consumed by *Fire*, with the Slaughter of the forementioned Number; insomuch, that, as his Words are, all *Judea* was in a Manner laid waste, and left as a Desert. This we may truly call the last Conflict of this Nation with Death and Destruction

tion in their own Land ; out of which they were now almost totally expelled.

Because thou wouldest not obey the Voice of the LORD thy God.] Who had spoken to them by that great Prophet, his Eternal WORD, promised in the *eighteenth* Chapter of this Book, *Ver. 15, &c.* but they would not hearken to him: For which Cause he gave them up to listen unto false Christs, whom they followed to their Destruction; particularly *Barchocheba*, who in the Time of *Adrian*, took upon him the Title of *their King*, and set up his Throne at *Bitter*, in the Tribe of *Benjamin*, which the *Jews* had made their chief Seat, after the Destruction of *Jerusalem*; and had in it, as they pretend, *four hundred* Synagogues. Here the *Romans* made such a Slaughter of them, when they took it, that the *Jews* themselves cannot find Expressions tragical enough to represent it. Twice as many, they tell us, perished now, as came out of *Egypt*; great Rivers ran with the Blood of the Slain, which (say some of them) carried great Rocks along with it in the Stream. With these, and many other such like hyperbolical Speeches, they themselves exaggerate their Calamities, as many have observed out of *Juchasin* and *Gittin*, particularly *Const. l'Empereur*, in his *Annotations on Jacchiades, Dan. xi. 34.*

But though now they were *left few in Number* in *Judea*, yet in other Countries where they were dispersed, they multiplied again, that God's Plagues might continue to be multiplied upon them, and this Prophecy more perfectly fulfilled: For some Ages after this, (*Ann. 1009.*) they had so incensed Christian People against them, by bringing the *Persians* upon them, who destroyed the Churches dedicated to our Saviour at *Jerusalem*, that it was resolved by the common Consent of all Christians, that no *Jew* should live in their Territories, but be driven out of them throughout all the World. By which Means the greatest Part of them died of several Kinds of Death, or made away themselves, so that *vix pauci residui fierent in orbe Romano*, there remained but a very few of them in the *Roman* World. They are the Words of *Glauber*, who relates this, *Lib. III. Cap. 7.*

Ver. 63. And it shall come to pass, as the LORD rejoiced over you, to do you Good, and to multiply you; so the LORD will rejoice over you, to destroy you, and to bring you to Nought.] The State of the *Jews*, from the Time of *Adrian*, till the Expiration of the *Roman* Empire, cannot be gathered from the *Roman* Writers; but the Fathers of the Church often mention their Miseries. And so do their own Authors; particularly the Author of *Schebet Jebuda*, who saith, "It is not in the Power of
" Man to tell all the Kingdoms and Cities where
" they were scatter'd; in which they suffer'd Things
" so horrid, that it is fitter to pass them over in
" Silence, than to relate them: But therein was
" verified the Divine Prediction, *Lev. xxvi. 38.*
" *Ye shall perish among the Heathen, and the Land*
" *of your Enemies shall eat you up.*" *Seet. 49.* And *Dr. Jackson*, to explain this, hath more particularly observed, that as God raised up *Cyrus* in Testimony of his *rejoicing to do them good*, who released them from their Captivity in *Babylon*; so to give the World a Proof of his *rejoicing to destroy them, and bring them to Nought*, he advanced *Philip Augustus* to the Crown of *France*, (about *Ann. 1179.*) to defeat all the Hopes, which some Kind-

ness shewn unto them, had put into their Hearts: For he spoiled their Synagogues of all their Donatives and Ornaments, confiscated all their Lands and immoveable Goods, and granted Release of all Debts due unto them from Christians. See *Book I. upon the Creed, Cap. 28. Paragr. 13.*

And ye shall be plucked from off the Land whither thou goest to possess it.] This was wonderfully fulfilled by *Adrian*; who, after a strange Desolation, before mentioned, prohibited, by a Publick Decree ratified with the *Senate's* Consent, any *Jew* to come within Sight of *Judea*. This he did out of a Politick Respect, lest the Sight of their Native Soil might inspire them with some fresh desperate Resolutions to endeavour their Settlement there again; but herein he was unwittingly the *Angel of God*, (as the same excellent Person speaks,) to keep this wicked Race out of that Paradise, the good Land, out of which he had driven them.

Ver. 64. And the LORD shall scatter thee among all People.] That was the Effect of *Adrian's* severe Decree, of not coming within View of their own Country, which made them disperse all the World over, where they could find any Admittance.

From the one End of the Earth, even unto the other.] Such as were carried Captive in *Adrian's* War, were transported by his Order into *Spain*, his own Native Country, which was then accounted the End of the World Westward. And many of them, it is evident by their own Books, fled to *Babylon*, and the Countries thereabout, which was as far as they knew Eastward. In *Spain* they continued many Years in great Abundance, as it were, expecting a Wind for their Passage to some Place more distant from their antient Seat. And who knows whether many of them have not, since the Discovery of *America*, been transported thither, as I before observed? Certain it is, that the *Jews* themselves are sensible this Prophecy was not fulfilled, till this their last Dispersion after the Destruction of *Jerusalem* by the *Romans*: For thus *R. Isaac*, who had Occasion to mention these Words, (in his *Munimen Fidei*, lately brought to Light by *Wagenseil, Perek. VI.*) glosses upon them: *In the Roman Captivity, the Jews were dispersed and dissipated through all the Regions of the East, and of the West: For every Nation of which the Roman Army consisted, when they returned to their own Countries, carried some of them along with them, into Greece, Germany, Italy, Spain, France, and all other Countries, which either Christians or Mahometans now possess.*

And there thou shalt serve other Gods, which neither thou nor thy Fathers have known, even Wood and Stone.] Here that excellent Person I have so often mentioned, (*Dr. Jackson*), commends it to the Reader's Consideration, whether this Part of *Moses's* Prophecy may not be understood of the Convert *Jews* throughout the *Pope's* Dominions, who are often urged to commit Idolatry with Stocks and Stones, upon more tyrannical Terms (if they gainsay) than their Forefathers were, either by the *Assyrians, Chaldeans, Egyptians, Romans*, or any whatsoever, that led them Captive out of their Land.

If it be said, there is a great Difference between the Heathen Idolatry, and the present Image-Worship in the *Roman* Church, it is granted the Idolatry is of a diverse Kind, and so it seems *Moses* meant

meant, when he threatens the *Jews*, after their final Transportation into these Western Countries, *should serve such Gods as their Fathers had not known*: For their Forefathers, before *Moses's* Time and after, had known the Heathen Gods too well; but were perfect Strangers to this Image-Worship now in Use. And to strengthen this Interpretation it ought to be observed, that these Words [*which neither thou nor thy Fathers have known*] are omitted the *thirty sixth* Verse of this Chapter; where he speaks of their *serving of other Gods of Wood and Stone*, as he doth here. But that Part of the Prophecy belongs to what they did in the first Captivity into *Babylon*, as *Manasseh ben Israel* observes, who understands these Words to be a Prophecy of what they have suffered in this last Dispersion: For reciting these words, (*Lib. III. de Termino Vitæ, Sect. 3. p. 131.*) as containing the greatest Calamity that hath befallen them, he saith, *This we see fulfilled, after a singular Manner, in this present Captivity; because of all those Evils wherewith the Hebrews have been afflicted in France, and England, and Spain*: For they had been often pressed, either to renounce their Religion, or to be undone; and many Times chose rather to comply with the Idolatrous Worship in the *Roman Church*, than to be banished, and have their Goods confiscated.

Ver. 65. *And among these Nations shalt thou find no Rest.*] This was wonderfully fulfilled in the Ages which followed that in which *Adrian* lived; when they both disturbed others, and could find no Rest themselves: For in the *third Century*, they raised Sedition in the Reign of *Severus*, by whom they suffered very much about the Year 202. after our Saviour's Birth: And in the next Century we are informed by *St. Chrysostom*, in his second Oration against the *Jews*, (*Tom. VI. Edit. Savil. p. 333.*) "That they rebelled again in the Time of *Constantine*; who causing their Ears to be cropp'd off, dispersed them, καὶ ἀπέκοψε τὰς ὤτας αὐτῶν καὶ μετέστελλεν αὐτοὺς εἰς διάσπορον, as vile Fugitives and Vagabonds, into various Countries, where they carried this Mark of Infamy along with them, that all might be instructed to make no more such Attempts." But in the *fifth Century* they made new Commotions, and were driven out of *Alexandria*, for their seditious Practices, where they had been settled ever since the Time of *Alexander the Great*, and dispersed into several Countries, as *Socrates* observes in his *Ecclesiastical History*, *Lib. VII. Cap. 16.* And in the next Chapter relates how miserably they were deluded in *Crete*, by one who pretended to be *Moses* come down from Heaven to lead them to their own Land through the Sea; into which many threw themselves, and perished. That Expulsion out of *Alexandria* is mentioned by *David Ganz* also, one of their own Authors. In the *sixth Century*, as *Elmacinus* tells us, they again rebelled in *Palestine* against the *Romans*, who slew a great Number of them. And in the *seventh*, they were expelled from *Antioch* by *Phocas*, and out of *Hierusalem* by *Heraclius*, and out of *Spain* (*Ann. 604.*) by *Sisebutus*, or, as some call him, *Sisebodus*; King of the *Goths*; and they flying in great Numbers into *France*, were shortly after put to this hard Choice, either to renounce their Religion, or lose all they had; which Persecution, *Dr. Jackson* observes, in the Book often mentioned, (*Chap. 28. Paragr. 1.*) is recorded by those who

wrote the Life of *Dagobert*, as one of the chief Memorables of his Reign. What their State was in the next *three Centuries*, he saith, he had observed nothing remarkable: Nor can I find any Thing notable in the *eighth*; but the Appearance of a false *Messiah*, by whom they were deluded, and brought into Trouble. As for the *ninth*, there were no learned Men among them in that Age, nor in the Christian World. And in the *tenth* they were in the same Condition; insomuch that they were fain to make a Weaver the Head of one of their Universities.

Neither shall the Sole of thy Foot have Rest.] They being not able to obtain a long Settlement any where; but were tossed up and down, and forced from one Country to another: For so it was, that in the Beginning of the *eleventh Century*, about the Year of our Lord *One thousand*, they were so vexed throughout the most Part of *Europe*, that *quid agerent, aut quo se verterent nesciebant*, they knew not what they should do, or which Way they should turn themselves, as the forenamed Doctor observes, (*Paragr. 4.*) out of *Papirius Massonus*, who hath it out of *Glauber*. To which I will add this Testimony out of *David Ganz*, in his Book called *Tzemach David*, that in the latter End of this Century, (*Anno 1096.*) when there was a famous Expedition for the Recovery of the Holy Land, the *Jews* felt it a most calamitous Time, (as he speaks,) being robbed, and pillaged, and killed by the Soldiers as they went along. And indeed, so much Cruelty was exercised upon them that it moved *St. Bernard's* Compassion, to write to the Bishop, Clergy, and People of *Spire*, not to persecute them, much less kill them, or drive them out of their Country: For they are dispersed, saith he, into all Lands, that while they suffer the just Punishment of their horrid Wickedness, they may be Witnesses of our Redemption, *Epist. 322.* And the Author of *Schebet Judah*, mentioning their Banishment out of *Savoy*, *Piedmont*, *Lombardy*, *Sicily*, and other Countries, quotes these very Words of *Moses*, (*among those Nations thou shalt find no Rest, &c.*) as a Prophecy of that Exile; which was accompanied with many other Mischiefs: For as they fled to other Countries, an immense Multitude of People fell upon them, and pillaged them of all the Gold and Silver they were carrying away with them, as he relates there, *Sect. 11.*

And the Lord shall give thee a trembling Heart.] They being always in Dread of some new Misery, their Condition still growing more dismal in the *twelfth Century*: For as there is a Progress in *Moses's* Prophecy of the Increase of their Calamities; so it proved in the Event, that their Sufferings grew greater and greater. They themselves (in *Tzemach David*, and other Books) relate, that in the Year 1142. an hundred and twenty of their Congregations were utterly subverted and dispersed. And in the Year 1170. they were expelled again out of *France*, and spoiled of their Treasure; which was renewed in the Year 1198. How they were used here in *England*, our own Chronicles tell us; and the like ill Usage they met withal in *Germany* and *Spain*: So that *R. Zacut* complains of no less than *ten* grievous Persecutions in this one Age to abolish the Name of *Jews* out of the World. This could not but give them a very trembling Heart.

And failing of thine Eyes.] Which looked for some Relief; instead whereof they were still more hardly

hardly used in the *thirteenth Century*, being in the Year 1253. again expelled out of *France*, whither they had returned; and again in 1295. when they expected some Rest, there was a fresh Expulsion, mentioned by *R. Levi ben Gersom*, who saith they were spoiled of all their Goods, and sent away only with their Clothes upon their Backs. Which he affirms with the more Confidence, because it was done in his Time, when, he saith, there was such a Number of them, that they exceeded those that came out of *Egypt*. So he writes in his Exposition of those Words, *Numb. xxiii. 10. Who can count the Dust of Jacob?* I will forbear to mention how they were treated here in *England*, (1290.) and in *Germany*; into which they flying out of *France*, were most cruelly used.

And sorrows of Mind.] Which must needs seize upon them heavily to find their Miseries so far from abating, that they still increased in the *fourteenth Century*: When they were banished again out of *France*, and spoiled of their Goods, 1306. and once more 1395. which the *Jews* call their *fourth* and last Banishment. About the same Time they were banished out of *Germany*, *Ann. 1392.* In *Castile* indeed, they redeemed their Lives with Money, (which they could not part withal, without much *Sorrow of Mind*;) but in *Catalonia*, *Aragon*, and in other parts of *Spain*, such a terrible Storm fell upon them, that they themselves, in *Juchasin*, say, there was no less than two hundred thousand turned Christians, with heavy Hearts. It would be too tedious to mention all that they suffered in the *fifteenth Century* in *Germany*, *Hungary*, *Polonia*; and in *Italy*, *Spain*, and *Portugal*. I will only observe what befel them in the Country last named, in the next Century, *Anno 1506.* when all that is said in this Verse is fulfilled, by that dreadful Massacre which was made of them at *Lisbon* for three Days together; where Men were not suffered to die of their deadly Wounds, but were dragged by their mangled Limbs into the Market-Place, where the Bodies of the Living and the Slain, with others half alive, half dead, were burnt together in Heaps. The Spectacle was so horrible, that it quite astonished the rest of this wretched People; two thousand of which perished in this barbarous Manner. Parents durst not mourn for their Children, nor Children sigh for their Parents, when they saw them haled to the Place of Torment; so that their Hearts, no doubt, were ready to break with Grief and Sorrow. In short, *Sic eos metus exanimaverat, ut vivi non multum a mortuorum similitudine distarent*: Fear had so dispirited them, that the Living in their Aspect did not much differ from the dead; which Words of *Orosius* (in his fourth Book *de Rebus Emanuelis*) our Dr. Jackson, who relates this sad Story out of him, looks upon as a Paraphrase upon these Words of *Moses*, (tho' *Orosius* did not think of them,) *I will give thee a trembling Heart, and Failing of the Eyes, and Sorrow of Mind.*

There are those who, by a *trembling Heart*, understand the Terrors of an Evil Conscience: So *D. Chytræus*, p. 131. And by *Failing of the Eyes* may be understood the constant Disappointment of their Hopes, wherewith they were sometimes sed by false Messiahs in several Ages; which Disappointment bred great Sorrow of Mind, when after earnest Expectation of some Good, the quite contrary came upon them.

Ver. 66. *And thy Life shall hang in doubt before thee.*] That is, it should be doubtful whether they should live or die the next Moment. As it manifestly happened in the forenamed Massacre, when they durst not fetch a Sigh, and yet could hardly avoid it, at the Sight of their Parents or Childrens Tortures, for fear they should suffer the same before the Breath was out of their tortured Bodies.

And thou shalt fear Day and Night, and shalt have no Assurance of Life.] So it was then: None of them knowing who would be next seized, in those three Days Butchery. And so it was in some of their Banishments, which, they were told, should be the best Remedy for the Evils impending over them, as the Author of *Schebet Juda* speaks, who tells us, (*Seft. 23.*) that the Reason which some Princes gave for their Expulsion out of their Territories, was to prevent their being torn in Pieces by the People, who were most furiously set against them.

Ver. 67. *And in the Morning thou shalt say, Would God it were Even.*] That they might not see those miserable Spectacles, which they hoped would end in the Night, when Men went to Rest.

And at Even thou shalt say, Would God it were Morning.] Being afraid of unseen Dangers, to which the Night might give an Opportunity; or, that they might not see their Way, when they fled by Sea and Land, from one Country to another, as they were forced to do very often: For *Abarbinel*, in his *Commentary* upon *Isaiab xl. 11.* reckons up four universal Banishments, out of the Countries where they lived. The first out of *England*; the next out of *France*; the third out of *Asia*, *Germany*, *Tuscany*, *Lumbardy*, and *Savoy*; and the last out of *Spain*; when he himself was one of those who were constrained to leave that Country, and knew not whither to go. He hath given us a lively Description of that Calamity, (like to which, he saith, none had ever befallen them, since they were banished their own Country,) in his Preface to his *Commentary* upon the *Book of the Kings*, which he wrote in the very next Year after their Expulsion, (1493.) and the Author of *Schebet Juda* hath transcribed in his own Words. “ A Decree was made “ and proclaimed publicly, that all the *Jews* “ should either change their Religion, or quit the “ Country in three Month's Time. *Abarbinel* had “ then a Place in the Court, where he petition- “ ed the King, and besought his Ministers and “ Counsellors to revoke the Edict, and be content “ with their Estates, which they offered to him; “ but all in vain: For three hundred thousand, “ Old and Young, Men and Women, and he “ among the rest, went away on Foot upon one “ Day, not knowing whither to go. Some went “ into *Portugal*, others into *Navar*; where they “ conflicted with many Calamities: For some be- “ came a Prey, or perished by Famine and Pest- “ tilence. And therefore others committed them- “ selves to the Sea, hoping to find a quiet Seat in “ some other Countries. But on the Sea they met “ with new Disasters; for many were sold as “ Slaves when they came on any Coast, many “ were drowned, many burnt in the Ships which “ were set on Fire: In short, all suffered the just “ Punishment of God the Avenger, as he speaks; “ For after all this, a Plague came and swept “ away the rest of the miserable Wretches, who “ were

“ were hated by all Mankind ; so that all that
 “ vast Number perished by one Calamity or other,
 “ except a very few.” He that would see more
 of the woful Miseries of this People, may look
 into *Shebet Juda, Sect. 53.* where he shews what
 befel those who went to seek new Habitations in
 the Kingdom of *Fess*, where they lived a long
 Time upon Grass, and eat its very Roots, and
 then died, and their Bodies lay exposed, none be-
 ing so charitable as to bury them.

*For the Fear of thine Heart, wherewith thou shalt
 fear, and for the Sight of thine Eyes which thou shalt
 see.]* The one of these seems to refer to their dread-
 ful Apprehensions in the Night ; and the other to
 the lamentable Spectacles they beheld in the Day.
 And the simple Meaning of the former Part of the
 Verse may be, that they should be weary of Life,
 having no Comfort either Day or Night.

Ver. 68. *And the LORD shall bring thee into
 Egypt again.]* The *Hierusalem Targum* tran-
 slates it, *the WORD of the LORD shall bring
 thee back again.* He, that is, who conducted them
 out of *Egypt* in a Glorious Cloud, would punish
 them for their foul Offences against him, by bring-
 ing them again into Bondage there. This was
 first fulfilled after the Desolation made by *Titus* ;
 when there was, as I observed before, (Ver. 62.)
 above *ninety thousand* carried Captive, and many
 of them transported into *Egypt*, as *Josephus* relates,
 in the Conclusion of the sixteenth Chapter of the
 seventh Book, concerning the *War of the Jews*.
 And here *Manasseh ben Israel* hath a very pertinent
 Observation, that *Vespasian* transported them into
 many and various Regions ; but *Egypt* is only
 here named, the more to reproach the *Jews* : As
 if he had said, *ye shall be carried into that Land
 as Captives, out of which ye came in a Triumphant
 Manner, Lib. III. de Termino Vitæ, Sect. 3.*
 which may incline one to think, that he was of
 the same Mind with our *Dr. Jackson*, who observ-
 ing how cruelly they were used here in *England*,
 and many other Countries, concludes that this
 Island, and every Place of *Europe*, wherein their
 Condition of Life hath been more hard and bur-
 densome than their Forefathers was in *Egypt*, may
 be said to be that *Egypt*, into which God threa-
 tens here to bring *them in Ships*.

And, indeed, we do not read of their being car-
 ried into *Egypt* after *Vespasian's* Time ; though it
 is set down here as a Punishment to come upon
 them after a long Train of other Miseries ; and
 must relate to their rigorous Usage, which I have
 observed in many Countries, in several Ages down
 to these latter Times. The *Hierusalem Talmud*,
 it must be observed, mentions another bringing
 into *Egypt*, (literally understood,) in the *Massechta*
 before named upon Ver. 59. where they say,
 that as God forbid them *three* Times to return
 into *Egypt*, (which they there set down,) so they
 were forced thither *three* Times for their Trans-
 gressions against God ; *first*, in the Days of *Sen-
 nacherib*, King of *Assyria*, *Isa. xxxi. 1, 3.* *secondly*,
 in the Time of *Johanan*, the Son of *Kareab*,
Jerem. xlii. 16. and *lastly*, in the Time of the
 Emperor *Trajan* : But this I look upon as a
 Mistake ; for *Trajan* rather killed all those whom
 he found there, than carried them thither, as I
 noted before.

With Ships.] Which seems to put them in
 Mind, how different their Condition was now be-

come, from what it was when they came out of
Egypt without any Ships ; for the Sea gave them
 a Passage through it, by being made dry Land.
 Their being carried also thither by Ships, made
 their Condition the more deplorable, because there
 was no Means of escaping out of them, as there
 might have been, if they had gone by Land.

By the Way whereof I spake unto thee.] Or, *to
 the Way*, (so the Particle *beth* often signifies, *Gen.*
xi. 4. xvi. 22.) that is, to the Place, whereof I
 said, *Ye shall see it no more again* : For it seems to
 be a manifest Allusion to what we read in the se-
 venteenth Chapter of this Book, Ver. 16.

*And there ye shall be sold unto your Enemies for
 Bond-Men and Bond-Women.]* Exposed to sale like
 Beasts in the open Market ; and that at so vile a
 Price, that thirty of them (as both prophane and
 ecclesiastical Historians relate) were sold for one
 small Piece of Money. *Josephus* giving a particu-
 lar Account how the Captives were disposed of by
Titus, saith, that the most goodly young Men he
 reserved to attend his Triumph ; of the rest, he
 ordered those above *seventeen Years* old to be sent
 bound into *Egypt*, to labour in the *Works* there ;
 many he distributed in the Provinces to perish in
 the *Theatre* by the Sword and wild Beasts : And
 all under *seventeen Years* old he commanded to
 be sold. But while they were making this Distri-
 bution, twelve thousand of them died of Famine ;
 partly by the Hatred of their Guards, who gave
 them no Food ; and partly by the Weakness of
 others, whose Stomachs could not receive it, *Lib.*
VII. Cap. 16. By which a Judgment may be made
 how little worth these vile Wretches were, as it
 here follows. In After-Times, I have observed
 in the Course of this *Commentary*, how they were
 sold for Slaves in some Places, and in all used
 as no better. *Benjamin Tudalensis*, who went a
 Pilgrimage to visit his Countrymen, represents
 their Condition as most miserable, throughout the
 Eastern Empire. And particularly complains of
 their hard Usage among the *Greeks* at *Constanti-
 nople* : Within the Walls of which City they were
 not suffered to live, nor to come thither, but on
 Occasion of Traffick and Business ; and that on-
 ly by Boat, (for they had their Habitation in a
 kind of an Island,) not a Man being permit-
 ted on Horseback, except only one *Solyman* the
 Emperor's Physician. Whose Advancement was
 their sole Comfort in that miserable Servitude,
 under which the rest groaned, without any Dif-
 ference of good or bad, (as he acknowledges,) who
 were daily beaten and abused in the open
 Streets. Thus he confesses, though his principal
 Design was to set forth the Power they retain-
 ed in the World. *Itinerarium, p. 27, 28. Edit.*
L'Empereur.

And no Man shall buy you.] Though some, as
 I said before, were sold at a very vile Rate, next
 to nothing ; yet others hung upon the Sellers
 Hands, (as we speak,) the Market being either
 so overstocked with their Numbers, that none
 would cheapen the greatest Part of them, or they
 were so contemptible, that no Body would give
 what was asked for such useless Slaves : For as
 no Money could purchase their Peace and Se-
 curity from Calamities, so neither could the Ca-
 lamities, though continually most grievous, (they
 are the Words of *Dr. Jackson*,) redeem their Es-
 timation in the World ; nor all the Blood of
 their

their Slain (though their Massacres were numberless) extinguish that hateful and loathsome Conceit, which most Men had entertained of them. For in the *fifteenth Century* they were become so abominable, that several *Doctors* began to hold it unlawful for Christians to let them live among them. Particularly the Famous *Thomas Terrecremata*, Inquisitor-General, forbad all Men to have any Dealings with them, or to afford them Meat, or Drink, or any Thing else. Whence proceed the direful Prescriptions which we read of in that Age, whereby they were forced out of *Spain, Portugal, Hungary*, and divers other Countries; where they were not suffer'd to live, though with a Note and Character upon them, to distinguish them from all other Men.

I conclude my Observations on this Chapter, with the Remark which the same great Man (Dr. Jackson) makes, *Cap. 22. Paragr. 6.* That the extraordinary Blessings and Plagues which were to overtake this People, being here set down by *Moses*; although their Blessings might have been more and more admirable than the Curses that have befallen them, yet he either foreseeing, or fearing *what would be*, rather than hoping *the best that might be*, is almost four Times as long in enumerating their Plagues, as he is in their Blessings. And so have the Miseries of the latter *Jews* been four Times as long, as the Prosperity of their worthy Ancestors. And since our Saviour's Death, all the Plagues which were in Part fulfilled before, have been more than seven Times multiplied upon them. For in their former Overthrows or Captivities, though they suffered the Violence of War, yet after that Storm was past, so they did but submit to their Conquerors, they lived well enough, nay, usually found more than ordinary Favour at their Hands: But since our Saviour's Death, they have through all Ages been more and more miserable; *the Memory of the foregoing Plagues having been but an Invitation to the like, or worse; and their continual bad Usage prescribing the Lawfulness of their Abuse.*

C H A P. XXIX.

Ver. 1. **T**H E S E are the Words of the Covenant.] The Talmudists in the *Gemara* of *Sota*, *Cap. 7. Sect. 24.* refer these Words to the Benedictions and Cursings mentioned in the foregoing Chapter; which plainly belong to what God delivered unto *Moses* in Mount *Sinai* at the first; which he had now repeated in this Book, with the Addition of several Blessings and Curses, to make what he said the more effectual.

Which the LORD commanded Moses to make.] That is, to renew. For which End *Moses* repeated the Principal Laws of God, and explained them in this Book; which is from thence called *Deuteronomy*: Being a Compendium of the Pentateuch, a Breviary of the Covenant, composed for the familiar and daily Use of the Children of *Israel*.

With the Children of Israel in the Land of Moab.] Where he declared to them the Law which he had formerly delivered to their Fathers, *Deut. i. 5.*

Beside the Covenant which he made with them in Horeb.] This doth not signify that he made a Covenant with them, different from the former made at *Horeb*, (*Exod. xxiv.*) but only now renewed the same Covenant, after they had shamefully violated it more than once. Which was the more necessary, because they were ready to enter into the Land of *Canaan*, and he was just upon his Departure from them into another World; and therefore did all he could, to engage them in a more firm Obedience to God. And for that End, both more fully explain'd several Laws, and added others, and at large laid before them the Happiness or the Misery that would ensue, upon their Fidelity or Falseness in this Covenant.

Ver. 2. *And Moses called unto all Israel.*] This seems to import a new Summons which he sent out to them, to attend him, now he was about to conclude what he had to say to them, before he left them. Which he did not, as I have often observed, (see *Ver. 1.*) all at once, in one continued Speech, but at several Times; and now was about to wind up all in this and in the next Chapter.

And said unto them.] He argued with them from the Knowledge and Experience which they had of the Power of God, in his wonderful Works, particularly *three*, which were very memorable. Those in *Egypt*, which he mentions here in the two next Verses; and those in the Wilderness, *Ver. 5, 6.* and lately in the great Victory he had given them over two potent Kings, *Ver. 7, 8.*

Ye have seen all that the LORD did before your Eyes in the Land of Egypt, unto Pharoah and unto all his Servants, and unto all his Land.] Some of them had seen (when they were young,) and others had understood from them, (which is here called *seeing*) all the Plagues which God brought upon *Pharoah* and upon his Court, and upon his whole Country. This he had often called to their Mind, in his Preface to the Repetitions of his Laws, (*vi. 12. vii. 18, 19. xi. 3, 4.*) and makes it a great Aggravation of their Guilt, if they should forsake him, who had done such wonderful Things for them, *xiii. 5, 10.* And now he concludes with the same Argument, as most powerful to move them, if they had any Sense of their Obligations to the greatest Benefactor.

Ver. 3. *The greatest Temptations which thine Eyes have seen, the Signs, and those great Miracles.*] Of these he had put them in Mind before. See *iv. 34. vii. 19.*

Ver. 4. *Yet the LORD hath not given you an Heart to perceive, and Eyes to see, and Ears to hear, unto this Day.*] They had not so considered and laid to Heart God's wonderful Works, as to have a lasting Sense of them bestowed upon them by God. He gives us an understanding Heart, but we must first consider what he hath done for us, as the Apostle instructs us, *2 Tim. ii. 7.* And he gives us, what we do not receive; and so in effect it is not given. Thus he saith himself, that he purged *Israel*, but they would not be purged, *Ezek. xxiv. 13.*

What the Difference is between an *Heart to perceive*, and *Eyes to see*, and *Ears to hear*, need not be curiously enquired. They are perhaps

but three various Expressions of their gross Stupidity, or three Degrees of it, which was so great, that they had no continued Sense of the wonderful Works God hath done for them; nor did so much as regard and observe them; no, nor hearken to those who put them in mind of them; which must not be imputed to any Want of Power in these Things to move them, much less of the divine Grace to work upon their Hearts by them, but was wholly to be ascribed to their own Negligence and Perverseness; of which God here complains, and with which he severely upbraids them, that he had not given them this Grace; which is a clear Demonstration the Fault was in themselves. And therefore *Maimonides* rightly and judiciously explains these Words, when he saith, the Meaning is, They had not disposed themselves to receive this Grace from God.

Ver. 5. *And I have led you forty Years in the Wilderness.*] By a glorious Cloud, which both conducted and protected them, viii. 2. xi. 5. Concerning these forty Years, see Chap. ii. 7.

Your Clothes are not waxen old upon you, and thy Shoe is not waxen old upon thy Foot.] See viii. 4. The Jews used no Shoes in Egypt, as *Bochartus* probably conjectures; but being to take a long Journey, through a rough Way in the Wilderness, he commanded them to eat the Passover with Shoes on their Feet, *Exod.* xii. 11. And these very Shoes which they put on at that Festival, when they were ready to march, God suffered not to decay in all their Travels for forty Years following. See *Hierozycon*, P. I. Lib. II. Cap. 50.

Ver. 6. *Ye have not eaten Bread, neither have ye drunk Wine or strong Drink.*] Not commonly; though when they passed by some neighbouring Country, they might possibly sometimes purchase both Bread and Wine, or other strong Liquors: But their ordinary Food was the heavenly Manna, and their Drink was the Water that followed them out of the Rock. So that the Meaning is, they were constantly supported by a miraculous Supply from God; who took care of them, and thereby laid a greater Obligation upon them to serve him, who graciously fed them without any Labour of their own. For they neither ploughed, nor sowed, nor reaped, nor took any other Pains for this Provision; as they must have done for Bread and Wine, or other Liquors pressed out of Dates or Figs, &c.

That ye may know that I am the LORD your God.] This he did for them, that he might breed and maintain them in a Sense of his omnipotent Power, and of his all-sufficient Goodness and Faithfulness to his Promises; which he intended to demonstrate at his first giving of Manna to them, *Exod.* xvi. 12.

Ver. 7. *And when ye came into this Place.*] For they were now in a Part of the Country which they conquered, iv. 45, 46, &c.

Sibon King of Heshbon, and Og King of Bashan, came out against us to Battle, and we smote them.] *Numb.* xxi. 24, 34, 35. *Deut.* ii. 30, &c. iii. 2, 3, &c.

Ver. 8. *And we took their Land from them, and gave it for an Inheritance unto the Reubenites, &c.* See *Numb.* xxxii. 33. and *Deut.* iv. 12, &c.

Ver. 9. *Keep therefore the Words of this Covenant, and do them.*] Preserve them in Memory,

so as to make good your Engagements which you passed to God in *Horeb*; which *Moses* was now about to renew, and lay a fresh Obligation on them. For most of them being a new Generation, and now going to enter upon the Possession of the Land of Promise, it was necessary to make them sensible of the Condition of their Tenure, by engaging them in a solemn Covenant to observe the Laws of God faithfully; which was but a Renewal of what was made before at *Horeb*.

That ye may prosper in all that you do.] See iv. 6. The Hebrew Word, which we translate *prosper*, the LXX. translate *act prudently*; for they translate it *ἵνα σοφῆτε*. And the Vulgar, to the same Purpose, *ut intelligatis*, that ye may understand to manage yourselves wisely in all your Concerns, by observing the Rules God hath given you; which was the Way to prosper.

Ver. 10. *Ye stand this Day all of you before the LORD your God.*] The Summons which he sent out, *Ver.* 2.) it seems by this, was to appear at the Tabernacle, where they now stood; and from whence he delivered these Words to them, by the Priests and Levites, xxvii. 9. 14.

Your Captains of your Tribes.] In the Hebrew, your Heads of your Tribes, who were the greatest Persons in the Nation, called sometimes *Princes*.

Your Elders.] These were not only the seventy Elders, mentioned *Numb.* xi. 16. but all the other Judges in their several Courts, who are often called by the Name of *Elders* in his Book, particularly xix. 12, 18. xxi. 2, 4, 6. xxv. 8.

And the Officers.] Who attended upon the Judge, to execute their Sentence. See xvi. 18.

With all the Men of Israel.] All the Men of their several Tribes.

Ver. 11. *Your Little-ones, your Wives.*] Who were all now present, or elsewhere represented by the Men of Israel.

And thy Stranger that is in thy Camp.] Whether Egyptians, that followed them when they came out of Egypt, *Exod.* xii. 38. or other People who embraced their Religion, so far, at least, to renounce all Idolatry.

From the Hewer of thy Wood, unto the Drawer of thy Water.] The meanest Servant, whom they had bought, perhaps, with their Money, either in Egypt, or since they came from thence.

Ver. 21. *That thou shouldest enter into Covenant with the LORD thy God.*] In the Hebrew, the Words are *pass into Covenant*. For so Covenants were antiently made in the Eastern Countries, by dividing the Sacrifice, and passing between the Parts of it; as appears from the Manner of God's making a Covenant with *Abraham* in *Gen.* xv. 10, 17. whence some derive the Hebrew Word *Berith* (which signifies a Covenant) from *Bara*, which signifies *cutting off*; because something was always sacrificed at the making Covenants, and antiently cut in Pieces. For the same Reason the Romans called a Covenant *Fœdus*, which they derive *à feriendo*, from striking, that is, killing some Beast, particularly a Swine,) which was done with many Ceremonies.

And into his Oath.] The Hebrew Word, which we translate *Oath*, rather imports a *Curse*, which was annexed to an Oath. And so the LXX. *ἑταῖς ἀγαῖς*; for they enter'd into this Covenant with such Imprecations upon themselves, as are mentioned

mentioned xxvii. 15, 16, &c. wishing, perhaps, that they might be cut in Pieces, as the Sacrifice was, (between whose Parts they passed,) if they did not faithfully perform their Engagement.

Which the LORD thy GOD maketh with thee this Day.] For the Covenant was mutual, as appears by the *burning Lamp*, representing the divine Majesty passing through the Pieces of the Sacrifice, when God enter'd into a Covenant with *Abraham*, Gen. xv. 17.

Ver. 13. *That he may establish thee to Day a People unto himself.]* Confirm them in all the Privileges which they had often forfeited by breaking his Covenant; of being his peculiarly above all People, *Exod. xix. 5. Deut. xix. 2.*

And that he may be unto thee a God, as he hath said unto thee.] Bless them, and do them Good, as he had solemnly promised.

And sworn unto thy Fathers, Abraham, to Isaac, and to Jacob.] Gen. xii. 2, 3. xvii. 7, 8. xxii. 16, 17. xxvi. 3, 4. xxviii. 13, 14.

Ver. 14. *Neither with you only do I make this Covenant and this Oath.]* He means those mentioned Ver. 10, 11.

Ver. 15. *But with him that standeth here with us this Day, before the LORD our GOD, and also with him that is not here, &c.]* I think the Particle *ki*, (which begins this Verse,) should not be translated *but*; for this is the same with what was said before, not distinct from it; and therefore should be translated thus, *As with him that standeth here with us before, that is not here with us this Day*, i. e. with all that were absent from the present Assembly, and with all future Posterity, who were as yet unborn. So the *Hierusalem Targum* understands the latter Part of this Verse, *With all Generations, which shall be after us, as if they stood here with us to Day*; and so *Vzielides*, as they call him, *with all Generations to come, unto the End of the World, as if they stood here with us at this present*. For perpetual Leagues as sometimes made between whole Nations; for whom some contract in the Name and Place of all the rest, and bind not only themselves, but their Successors. And thus Kings give *Fiefs* to their Subjects, upon Conditions which their Families are bound to perform in After-Ages, or else lose the Benefit of them.

Ver. 16. *For you know how we have dwelt in the Land of Egypt.]* These Words, and those that follow in this or the next Verse, come in as an Argument to move them to enter into this Covenant, and to shew them the Necessity of renewing it. For as God had wonderfully multiplied them in the Land of *Egypt*, so he delivered them from thence no less wonderfully, when they were miserably enslaved; which was such a Mercy, as ought never to be forgotten, (and therefore frequently mentioned in this Book,) and laid an Obligation upon them to be wholly devoted to him, as his redeemed People, iv. 20.

And how we came through the Nations whom we passed by.] The *Edomites*, *Midianites*, *Ammonites*, and *Moabites*, through the Skirts of whose Countries they passed, and were preserved from receiving any Hurt by them.

Ver. 17. *And ye have seen their Abominations, and their Idols.]* They had Opportunity in *Egypt* of seeing too much of their vile Idolatries. And so they had, as they passed by the Country of *Moab* and *Midian*, when some of them were seduced to

the Worship of *Baal-Peor*; though if they had not been blinded by their Lust, they could not but have seen how contemptible an Idol that was, and have abominated it. All the Idols of the Heathen are frequently called *Abominations*; and in *Levit. xxvi. 30.* they are called, as they are here, *Gillulim*, which we translate in the Margin *Dung-bill Gods*, to express the utmost Contempt of them. And some think they are so called, not only in regard of their Matter, *sed ob formam scarabæi habitantis in stercore*, but for the Form of the Beetle, which lives in Dung; for so *Isis*, the great Goddess of the *Egyptians*, was represented, as *Plutarch* tells us, in his Book *de Iside & Osiride*. But whether in such ancient Times, as this of *Moses*, it may be justly doubted.

Wood and Stone, Silver and Gold.] Generally they were made of Wood or Stone, which sometimes were silvered or gilded over. And if any of them were made of massy Silver, or Gold, yet being lifeless Things, they were no more able to afford them any Help, than the Dung on the Earth. And it was an abominable Thing to look upon dead Matter as a God, or to think he made his Habitation there, (which was the Opinion of the better sort of Heathen,) or would be represented by them, they having no Likeness at all unto him.

Ver. 18. *Lest there should be among you Man, or Woman, or Family, or Tribe.]* These Words are to be connected with Ver. 15. as the principal End, why he engaged every Soul of them to renew their Covenant with God, that none of them might revolt from him, to serve any other God. And the Order wherein he places these Words shew, that Idolatry is of a very infectious Nature, spreading itself strangely, from single Men and Women unto Families, and at last into whole Tribes.

Whose Heart turneth away this Day from the LORD our GOD.] Who had a Hankering, as we now speak, after other Gods; which might afterwards break out into Idolatry.

To go and serve the Gods of these Nations.] When the Heart, i. e. The Mind, Will, and Affections are depraved, Men easily find Occasions to follow, whither they lead them. And by this it appears, that the principal Part of the Covenant was to keep them close to the Worship of one God, and no other; as I have often observed, vi. 4. vii. 2, 25. ix. 1, &c.

Lest there should be among you a Root that beareth Gall and Wormwood.] Many take a Root here to signify an evil Principle, which the Apostle calls an evil Heart of Unbelief, *Heb. iii. 12.* But the Words going before in this Verse, and those that follow in the next, plainly lead us to take it for any Person lurking secretly among them, (like a Root under Ground,) that was tainted with Idolatry, who might poison others therewith, and in Time bring forth the Fruits of their Impiety, which he calls *Gall and Wormwood*. Where it must be observed, that the Hebrew Word *Rosch*, which we translate *Gall*, properly signifies an Herb growing among Corn, as bitter as Gall. Which in *Hosea x. 4.* we translate *Hemlock*; and commonly in Scripture is joined with *Wormwood*, as it is here, *Jerem. ix. 15. Lament. iii. 19. Amos vi. 12.* Unto which Idolatry is compared, because it is most ungrateful and distasteful, (if I may so speak,)

Speak,) unto GOD; and produces bitter Effects, that is, most grievous Punishments unto Men.

Ver. 19. *And it come to pass when he.]* The Man spoken of before, under the Name of a Root of Bitterness.

Heareth the Words of this Curse.] Against Idolatry, which Moses engaged every one of them to renounce, by making a solemn Covenant with GOD to worship him alone, and dreadful Imprecations upon themselves, if they did not make good this Covenant, Ver. 12, 14, 15, 16. xxvii. 15.

That he bless himself in his Heart.] Secretly fancy none of these Curses shall fall upon him, but, quite contrary, promise himself all Manner of Happiness.

Saying, I shall have Peace.] Prosper and be happy.

Though I walk in the Imagination of mine Heart.] Or, in the Stubbornness of mine Heart, as it is in the Margin, that is, resolve to worship what God I best fancy.

To add Drunkenness to Thirst.] In the Hebrew the Words are, (as the Margin of our Bibles observes,) *the Drunken to the Thirsty*; for both Words are *Adjectives*, as Grammarians speak; and supposing a *Substantive* to support them, many think none so proper to be understood, as the Word *Earth*. Which makes this a proverbial Speech, *To add the wet Ground to the Dry and Thirsty*, or rather, *the Thirsty to the Wet*. For the Particle *Beth*, which in the Hebrew is the Note of the Accusative Case, is put before the Word *Dry* or *Thirsty*; and therefore that's the Thing which is to be added to the *Wet* or *Drunken*; not the *Drunken* to the *Dry*. And the Sense is, *Draw others into the same Wickedness*; just as if a drunken Man should draw sober Persons to Play the Fool with him, and do as bad as himself; or after one Piece of Land is overflowed, the Water should be let into that which is dry, and spoil that also. For this seems to be the Meaning of the whole Verse, If a Man shall be so presumptuous, as not only to cry Peace to himself, when he runs after his own Devices, in serving other Gods, but endeavours to draw others into the same Practices.

There are a great many other Interpretations of these Words (*seven* or *eight*) given by the Hebrew Doctors, besides others in Christian Writers; which may be seen in Cocceius in his *Ultima Moses*, Sect. 134. But this seems to be the most easy, at which the Chaldee aims, and the LXX. if the Particle $\mu\eta$ be omitted, which is not in the Hebrew, or the Chaldee, nor the Vulgar Latin. And if we take the Words as we translate them, (only inverting them,) *add Thirst unto Drunkenness*, the Sense is as easy, viz. add more Sins to the foregoing, Isa. xxx. 1. and to be still inflamed, (as the Scripture speaks,) with Love to more Idols, after the Service of many of them; increasing their Altars, as Hosea speaks, like Heaps in the Furrows of the Field, Hof. x. 1. xii. 11.

Dr. Jackson in his first Book upon the Creed, (Chap. xxx. Paragr. 4.) thinks the Meaning is, that Posterity added to the Wickedness of their Ancestors. For they being cast out of their good Land for their Infidelity and Disobedience, their Posterity, saith he, continue Exiles and Vagabonds for their Stubbornness in like Practices; not being willing to this Day, to offer up the Sa-

crifice of a contrite Heart for their Disobedience past, but rather (*adding Thirst to Drunkenness*) *blest themselves when they hear the Words of that Curse, promising Peace to themselves, though they walk on according to the Stubbornness of their Forefathers Hearts.*

Ver. 20. *The LORD will not spare him.]* That is, not pardon, or pass by his Wickedness without Punishment.

But then the Anger of the LORD and his Jealousy shall smoke against that Man.] These Words import the highest Degree of Anger; that is, the severest Plagues, which are the Effects of the Anger of an incensed Majesty.

And all the Curses that are written in this Book.] Particularly in the foregoing Chapter.

Shall lie upon him.] Not only fall, but remain upon him, to his utter Ruin, as it follows in the next Words.

And the LORD shall blot out his Name from under Heaven.] By his Name is meant himself; so that this is a Threatening of Destruction to him and his Posterity, till there be no Memory of him left.

Ver. 21. *And the LORD shall separate him unto Evil, out of all the Tribes of Israel.]* Though he offended never so secretly, (for he speaks of one that *blest himself in his Heart*, &c. Ver. 19.) GOD threatens to make him a publick and notorious Example of his Vengeance to all the People of Israel.

According to all the Curses of the Covenant that are written in the Book of the Law.] It was a singular Condescension in the divine Majesty to enter into Covenant with them; but it contain'd not only Blessings to the Obedient, but Curses upon the Disobedient; the latter of which were as certain as the former.

Ver. 22. *So that the Generations to come of your Children, that shall rise up after you, and the Stranger that shall come from a far Land, shall say.]* That which follows, Ver. 24.

When they see the Plagues of that Land.] This shews that these Threatenings are denounced not merely against a simple Idolater, but such an one as made it his Endeavour to draw others from the Worship of GOD; not being content to be drunk himself with heathenish Superstition, but zealous to intoxicate as many as he could with it, and to root true Religion out of the Nation.

And the Sicknesses which the LORD hath laid upon it.] In the Hebrew it is, *The Sicknesses wherewith he hath made it sick*, i. e. the heavy Punishments which he hath inflicted upon it, and thereby made it a miserable Nation.

Ver. 23. *And that the whole Land is Brimstone, and Salt, and Burning.]* Or, as it may be translated, *Is burnt up with Brimstone and Salt*. For these make Land barren and unfruitful; as Pliny particularly observes of Salt, Lib. XXX. Cap. 7. *Omnis locus in quo reperitur Sal, sterilis est, nihilque gignit*. All Ground in which Salt is found, is barren, and produceth nothing. See Judges ix. 45. Psal. cvii. 34. Jerem. xvii. 6. Ezek. xlvii. 11, Zephan. ii. 9.

That it is not sown, nor beareth, nor any Grass groweth therein.] That neither Nature nor Art will make it fruitful.

Like the Overthrow of Sodom and Gomorrah, Admah and Zeboim.] And the Country about them, which was the most beautiful of all other in that Part of the World, (*Gen. xiii. 10.*) but on a sudden turned into a filthy stinking Lake, where no Creature, neither Fish nor Fowl can live.

Which the LORD overthrew in his Anger, and in his Wrath.] Being highly incensed by their Wickedness. See *Gen. xviii. 20. xix. 24, 25.* as he was by the Wickedness of the *Jews*; which was the more provoking, because they had such an Example of his Vengeance continually before their Eyes, and yet went on in their evil Ways, till they brought the like Judgment upon all *Judea*. This was more exactly fulfilled in the last Destruction of the *Jews* by the *Romans*, than in their first by the *Babylonians*: For the whole Land was laid waste, and deserted by its Inhabitants, and made a Den of Thieves; being brought to Desolation by repeated Returns of Wars; more especially in the Time of *Adrian*, when *Julius Severus*, as I observed upon the foregoing Chapter, made such a Devastation, that the whole Country was turned, in a Manner, into a Wilderness.

Ver. 24. Even all Nations shall say.] All that were near them, or came that Way from far Countries; as it goes before, *Ver. 22.*

Wherefore hath the LORD done thus unto this Land? Which he formerly made so populous and plenteous.

And what means the Heat of this great Anger? These exceeding dreadful Calamities, which evidently proceeded from a divine Vengeance. For the *Jews* fought so valiantly, and defended *Jerusalem* so resolutely, (as appears by *Josephus*;) that the Author of *Schebet Juda* had Reason to say, That it was not Want of Arms, the unusual Terror of new Machines, but the Anger of God, provoked by their Wickedness, which was the true and only Cause of their Destruction. And indeed *Titus* himself said as much, That God fought for the *Romans*, and drove the *Jews* from their Fortifications, *Ἐπεὶ χεῖρες τὸ ἀνθρώπων, ἢ μηχαναί,* For what could the Hands of Men or Machines have done against such strong Towers? See *Chap. xxxii. Ver. 22.*

Ver. 25. Then shall Men say, Because they have forsaken the Covenant of the LORD GOD of their Fathers, which he made with them, when he brought them forth out of the Land of Egypt.] This Account must be supposed to be given by the pious *Jews*, or by those who were made sensible, when it was too late, how steadfast God was in his Covenant; which contained Curses as well as Blessings, as was before observed, *Ver. 21.* And see *vii. 9, 10. xi. 26, 27, 28.*

Ver. 26. For they went and served other Gods, and worshipped them whom they knew not.] This aggravated their Sin, that they sought for Acquaintance with strange Gods, directly contrary to the Covenant of God, *xii. 30, 31.*

And whom he had not given unto them.] Or, as it is in the Margin, *had not given (or divided) to them any Portion*; that is, never bestowed any Benefit upon them, as the LORD their God had done, who brought them out of *Egypt*. Or more simply, (as *Boetius* thinks the Words will bear,) *to whom no Worship belonged.*

Ver. 27. And the Anger of the LORD was kindled against this Land, to bring upon it all the

Curses that are written in this Book.] So *Moses* foretold them, *vii. 4. xi. 16, 17.*

Ver. 28. And the LORD rooted them out of their Land in Anger, and Wrath, and in great Indignation.] Here is one Word more to express his Displeasure against them, than was used before, when he speaks of the Destruction of *Sodom*, &c. *Ver. 23.* And they all denote the great Plagues threaten'd in *Levit. xxvi.* and in the foregoing Chapter of this Book.

And cast them into another Land, as it is this Day.] This may seem to relate only to their Captivity in *Babylon*; for after they were rooted out by the *Romans*, they were scattered into all Lands, *xxviii. 63, 64.* But considering what goes before, (*Ver. 23, 24.*) and that they were not quite rooted out, (many of them remaining in the Land when *Nebuchadnezzar* conquered them,) till the Desolation made by the *Romans*, I think these Words relate to them also, and *another Land* is only the singular Number, as is usual, for the plural. And so the Author of *Schebet Juda* understood it, who, quoting these Words [*cast them out into another Land,*] adds, *which Experience now proves to be true.*

Ver. 29. The secret Things belong unto the LORD our GOD; but those that are revealed belong unto us, and to our Children for ever, &c.] The *Jews* generally take these Words to be meant of the Punishment of secret Sins, (particularly of Idolatry, spoken of before, *Ver. 19.*) which belongeth unto God, as the Punishment of open Sins belonged unto them, in Obedience to his Law, who commanded them to put to Death him that seduced any Person to Idolatry, and to raze the City that apostatized unto it, *xiii. 5, 6, &c. 12, 13, &c.* And their Negligence in doing their Duty in this Particular, made Idolatry spread among them to their utter Ruin. But these Words may be understood as a farther Answer to such Enquiries, as that *Ver. 24.* in which, if Men persisted, and still asked, But why doth God thus punish his own People with such unusual Severity, when there are many idolatrous Nations, far worse than they, who continue still in their own Land, and are not thus rooted out? *Moses* bids them silence such Demands, and rest satisfied in this, That we cannot give an Account of such Things, as God hath not revealed, particularly why he punishes some People, when he spares others who are as bad; but must mind our own Duty, which he hath plainly revealed unto us, that is, (as *Moses* concludes this Chapter,) *to do after all his Commandments which he hath given us in his Law*, believing he will greatly reward the Obedient, and terribly punish, one Time or other, all those that transgress it.

There may be also a more obvious Sense of these Words, if we translate them as some great Men have done, *The Secrets of the LORD our GOD are revealed to us, and to our Children.* Thus *Onkelos*, whose Judgment is very valuable; which *Grotius* follows, and before him *Forsterus*; and *Paulus Fagius* represents it as a commodious Sense, and makes it the same with the Words of the *Psalmist*, *cxlvii. 20. He hath not dealt so with any Nation, &c.* For this was a peculiar Favour to the *Jews*, that those Things which God before kept secret in his own Breast, he now manifested

to them; that they might know how to order their Lives so, as to please him. But this made them liable to be punished more grievously than all other People, if they did not observe his Will, which he most graciously discovered to them. And if we could give any *Credit* to the *Jews*, who say that all Words in the Bible that have extraordinary Points upon them, (of which there are but *ten* in the *Pentateuch*, and these Words *lanu ulebenu*, to us and our Children, are the last of them,) denote something peculiar and extraordinary. I should think that they relate to the Revelation to be made by Jesus Christ, the great Prophet promised to them, (*Chap. xviii.*) unto which if they did not give heed, the most dreadful Punishments would be inflicted on them; as we see they have been for many Ages, and are not yet ended.

C H A P. XXX.

Verse 1. *AND it shall come to pass when all these Things are come upon thee, the Blessing and the Curse which I have set before thee.*] God at the first bestowed great and singular Blessings upon them; but when they grew so insensible of his Mercy, as to violate the Covenant he had made with them, then he sent his Curses which he had threaten'd upon them: Which were compleated in their Expulsion out of the good Land, which he had given them; especially in their last Expulsion by the *Romans*, which was rather an Extirpation.

And thou shalt call to mind.] In the *Hebrew*, *Bring back to thy Heart*, as we observe in the Margin of *1 Kings* viii. 47. where there is the very same Phrase, and there translated, *shall betink thy self*; that is, reflect seriously both upon the Blessings and Curses, and consequently consider the Truth of God in fulfilling both. In which Consideration, Repentance and Conversion to God begins. See *Ezek.* xviii. 28.

Among all the Nations whither the LORD thy God hath driven thee.] Where they could not chuse but often think of all the Blessings they had enjoyed in their own Land, and might have still enjoyed if they had not been disobedient; and all the Curses which had befallen them till they were driven from thence, and had pursued them ever since. See *Levit.* xxvi. 40, &c. *Deut.* iv. 29, 30, &c.

Ver. 2. *And shall return unto the LORD thy God, and shall obey his Voice, according to all that I command thee this Day, thou and thy Children, with all thine Heart, and with all thy Soul.*] Repentance was compleated by forsaking their Idols, and returning to the Worship of the LORD their God alone, and by obeying all the rest of his Commands, and teaching their Children to do the same; and all this with Sincerity of Heart. This they did, in some Measure, after they were carried captive to *Babylon*; since which Time we read nothing of their Idolatry. But they fell into other Sins, which stopped their Ears to that great Prophet, the Lord Christ, when he came to them; for which they are punished to this Day, and will be till they repent and obey him.

Ver. 3. *Then the LORD thy God will turn thy Captivity.*] That is, bring those that were car-

ried Captive, back again to their own Land. Thus the Word *Captivity* is used, *Psal.* xiv. 7. *Ephes.* iv. 8.

And have Compassion upon thee.] These Words express the Spring of all their Happiness, viz. the divine Compassion, in pardoning their Sins, which had been very provoking.

And will return and gather thee.] This is the Effect of his Compassion in their Restitution, and Recollection again into one Body after their Dispersion.

From all the Nations whither the LORD thy God hath scattered thee.] This was fulfilled in Part when they returned from *Babylon*; for then they who were scattered in other Countries, flocked again to them; and will be more compleatly fulfilled, when they shall believe on our blessed Saviour.

Ver. 4. *And if any of thine be driven out unto the uttermost Parts of Heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.*] Unto this Promise *Nehemiah* plainly alludes, in his Prayer to God, to prosper his Endeavours for the Restoration of *Jerusalem*, *Nehem.* i. 8, 9. And finding the Truth of it confirmed by the King's gracious Concession to him, he went about the Work, though one, who was accounted a Prophet, (yea, several of the like Quality,) dissuaded him from the Enterprize, as likely to prove dangerous to his Person, vi. 10, 11, 12, &c. *Ezra* also tells us, how *Cyrus* made a Proclamation throughout all the kingdom, which was very large, that all the *Jews* might return, if they pleased, into their own Country, *Ezra* i. 1, 4. And see *Zachariah* vii. 7, 8. And though in their last Dispersion by the *Romans*, they be far more scattered, and into more distant Regions than they were in the *Babylonian* Captivity, (according to *Moses's* Threatening, xxviii. 64. of this Book,) yet if they did now consider the Cause of it, and lay to heart their Sin in crucifying the LORD Christ, no doubt God would have Compassion on them, and wonderfully restore them. For the *Jews* themselves apply this Place, (and have long done so,) to their present Condition, being of Opinion that God hath appointed a prefixed Time in his own Mind, though he hath not declared it, when he will deliver them; but if they did repent, he would shorten the Days of their Banishment, and immediately bring them to their own Land. Thus the ancient *Nitzacon* set forth not long ago by *Wagenheil*, p. 254. And *R. Isaac* since him, and more lately often insists upon this, in his *Chissuk Emuna*, published by the very same learned Person; particularly *Perck.* VII. where he saith, "There can be no Time prefixed for their Deliverance, because it depends upon their Repentance; whereby they may cut off the Length of this Banishment, provided they turn to God with their whole Heart, and a full Repentance." For which he alledges this Place. And he repeats it again (*Perck.* XXVII.) as the great Comfort they have in this long Banishment, that upon their perfect Repentance, God will be merciful to them, and overcome their Sins, and perform this Promise. Which I find still more lately mentioned in *Manasseh ben Israel's* Book, *de Termino Vitæ*, Lib. III. Sect. 3. where he saith, "Herein all the Prophets imitate *Moses*, being wont, after terrible Threatenings,

“ to conclude with some singular Consolation.
 “ Which made *R. Aquiba* (as the *Talmudists* re-
 “ port) fall a laughing, when all the wise Men
 “ who were with him wept and lamented, at the
 “ Sight of the Ruins of *Jerusalem* and the Tem-
 “ ple. Which they wondering at, he said, *After*
 “ *the Clouds the Sun will break out ; and after the*
 “ *End of the Evils which Moses threatened, we may*
 “ *hope for good Things : For God is not more faith-*
 “ *ful in fulfilling the One, than in performing the*
 “ *Other.*”

But, alas! in all Ages hitherto there are no Signs of Repentance, much less of a perfect one ; but they have been strangely hardened in their Unbelief, and have bitterly reproached the LORD Jesus and his Religion. *Abarbinel* himself, though a Gentleman of a noble Family, a well-bred Person, and of an excellent Understanding, is extremely guilty of this. And since his Time *Solomon Virgæ*, in the Age before us, considering the astonishing Plagues that have befallen them, and that never any People, as he acknowledges, conflicted with so many Miseries and so many Ages, as they have done, enquires the Causes why the Divine Majesty should be so angry with them : He reckons *Seven* ; among which he accounts the putting of *Jesus of Nazareth* to death, as one ; yet not as a Crime, but that which hath enraged Christians against them. For he wickedly illustrates this by that Speech of *Moses*, *Exod. viii. 24.* which he thus translates, *If we slay and sacrifice the abominable Gods of the Egyptians in their Sight, will they not stone us ?* Which is the highest Reproach he could vomit against our Saviour ; mingled with the most stupid Folly, in giving that as a Reason of the Divine Anger, which at the most is only a Reason in their Account of Mens Indignation, *Schebet Jebuda*, Sect. 63.

The most cruel Usage which they have met with in all Christian Countries, might thus exasperate and imbitter their Spirits ; and I cannot excuse the violent Hatred of Christians to them, and their barbarous Treatment of them though they therein fulfilled the divine Threatnings, as I have shewn upon the *twenty eighth* Chapter ; which being ceased since the Reformation of Religion, the *Jews* have not been so virulent against our Blessed Saviour ; and it is to be hoped will be won to the Obedience of Faith, by our Christian Usage of them ; when those other Stumbling-blocks, which hinder their Conversion, are removed out of the Way.

Ver. 5. *And the LORD thy GOD will bring thee into the Land which thy Fathers possessed, and thou shalt possess it.* Be again planted in it, as they were at their Return from the Captivity of *Babylon* ; especially after they had laid the Foundation of the House of the LORD, he blessed them exceedingly, *Haggai ii. 18, 19. Zachar. viii. 7, 8, 9, 10, 11, 12.*

And he will do thee good. The Prophet *Zachary* hath given a full Explication of these Words, *viii. 13, 14, 15.* And the Prophet *Jeremy* before him, *xxxii. 42, 43, &c.* which was fulfilled in the Building of the House of the LORD, though great Opposition was made to it ; and in the compassing *Jerusalem* with Walls, and settling them in a State of Liberty, according to the Prophecy of *Isaiab*, *lii. 1, 2.*

And multiply thee above thy Fathers.] The Hebrew Words import that he would make them greater than their Fathers. Which he did, by their vast Increase after they returned from *Babylon* : See *Zachar. viii. 4, 5.* and before him *Hosea i. 10.* Which is manifest from their διασπορά, i. e. spreading themselves in so many Colonies through all *Asia*, both the Great, and the Less ; with *Egypt, Greece, Italy, and Spain.* See *Strabo, Lib. XVI.* concerning *Joppa*. By this Means they were very much exalted, as *Zachariah* prophesied, after the Captivity, *xii. 6.* for as they had their Liberty in their own Country, (God being a Wall of Fire to them, while *Jerusalem* had no Walls,) and so spread themselves, as I said, and had their Synagogues in *Babylon, Arabia, Syria,* and divers other Countries before mentioned ; and a great many Profelytes also joined themselves to them.

Yet one cannot well think that so magnificent a Prophecy as this is, was entirely fulfilled after their Return from *Babylon*, when they were Tributaries to the *Persians*, and afterwards fell under the Power of the *Grecians*, under whom they suffered very much, especially in the Days of *Antiochus Epiphanes* ; whose Death did not conclude their Troubles, as *Hermannus Witsius* has shewn at large, in his *Decaphylon, Cap. 10. n. 9, 10, 11, 12, &c.* where he endeavours to prove that there was no Moment of Time, after their Return from *Babylon*, wherein they could be said to be made greater than their Fathers, especially in the Days of *David* and *Solomon*. And therefore he concludes that this Promise is still to be compleatly fulfilled. And thus *R. Isaac* (in his Book before named, *Chissuk Emuna*) argues, *Perek. vi.* that God did not bestow Benefits upon them equal to those which their Fathers enjoyed, much less superior, while the second Temple stood ; but all that Time was full of Straits and Calamities ; for which he alleges the Prophecy of *Daniel, ix. 25.* And therefore faith, these Words of *Moses* can by no Means be thought to be fulfilled, when the Tribes of *Judah* and *Benjamin* returned from *Babylon*, and left a vast Number behind them, who would not come back with them, but stay there to this Day.

Ver. 6. *And the LORD thy GOD will circumcise thine Heart.]* By such singular Benefits bestowed upon them, in a miraculous Manner, God designed to take away the stubborn Refractoriness of their Spirits, (called *Hardness of Heart, xxix. 19.*) and to cut off all their wicked Inclinations and Dispositions to Idolatry and Superstition, which had been their Ruin ; which is called *humbling their uncircumcised Heart, Levit. xxvi. 41.* But though God circumcised them, yet their Hearts might remain uncircumcised, as appears from *xxix. 3, 4.* And therefore he calls upon them to circumcise their Hearts themselves, (*xvi. 10.*) by laying to Heart his Benefits, and following the Motions of his Grace and Holy Spirit, which thereby he put into their Hearts : And their Neglect of this, and resting meerly in the Circumcision of the Flesh, was that which ruined them again.

And the Heart of thy Seed.] Accordingly we find they were freed from Idolatry, after their return from *Babylon* ; though still they conti-

nued in other Sins. Which brought this present Captivity (as they call it) upon them ; another Banishment being necessary (saith *R. Isaac*, in the Book before mentioned, *Perek. vii.*) to purge them from their Sins, by the severe Afflictions which they now endure, and have long suffered ; because their manifold Sins, as he expresses it, needs much scouring, by Contusions and Pressures. After which, he saith, they shall sin no more, but that shall be fulfilled which is written in the Law, *the LORD thy God shall circumcise thine Heart, &c.* quoting these very Words of *Moses*. But, alas ! they are not sensible for what Sin they suffer. See p. 96, 97. of *Wagenfeil's* Edition.

To love the LORD thy God with all thine Heart, and with all thy Soul, that thou mayest live.] See vi. 5. This Prophecy, the *Jews* say, shall be fulfilled in the Days of the *Messiah*, according to what *Ezekiel* saith, xxxvi. 26. *A new Heart will I give you, and a new Spirit will I put into you, &c.* So *R. Isaac*, in the Place above named, and in p. 83.

Ver. 7. *And the LORD thy God will put all these Curses upon thine Enemies, and on them that hate thee, which persecute thee.]* Their very Restoration created them many Enemies ; whose Hatred increased with their Prosperity in their own Land, and made them, when they had Power to persecute them. Whom God remarkably plagued, particularly *Antiochus Epiphanes*, who died in miserable Torments.

Ver. 8. *And thou shalt return.]* This may relate as well to their Return unto their own Land, as to their Turning unto God : Of both which he had spoken before. And now having mentioned their Persecution, whereby many of them might be driven out of their Country, I suppose he here promises their Restoration to it again, when he had cursed their Enemies.

And obey the Voice of the LORD thy God, and do all his Commandments which I command thee this Day.] Continue steadfast in their Love to him, by a strict Observance of all his Commandments.

Ver. 9. *And the LORD thy God will make thee plenteous in every Work of thine Hand, and in the Fruit of thy Body, &c.]* The Effect of their constant and sincere Obedience he promises should be still greater Prosperity, in all their Undertakings, and in all their Enjoyments. See xxviii. 4, 5, &c.

For good.] To encourage them to continue faithful in the Service of God.

For the LORD will again rejoice over thee for good.] Delight only in blessing them ; and not send any Curses upon them. See xxviii. 63. and *Jerem.* xxxii. 41.

As he rejoiceth over thy Fathers.] In whose Obedience he delighted, *Deut.* x. 15.

Ver. 10. *If thou shalt hearken unto the Voice of the LORD thy God, to keep his Commandments, &c.]* Persist in Obedience to him.

And if thou turn unto the LORD thy God with all thine Heart, and with all thy Soul.] With a sincere Love to all his Commands, (*Ver. 2.*) who had planted them assuredly in their Land, with his whole Heart, and his whole Soul, as *Jeremiah* speaks, xxxii. 41. But herein they were defective, after they came out of the Cap-

tivity of *Babylon*. For though they never returned again to Idolatry, but kept close to the Worship of God alone, yet they rested merely in the outward Rites of Religion, and had not an hearty Love to God, and to all Goodness ; which made them reject the Son of God when he came among them, and fall under those long Calamities, which will not end, till they turn to him with all their Hearts and Souls.

Ver. 11. *For this Commandment which I command thee this Day.]* Of hearty Love to God and sincere Obedience to all his Commands, *Ver. 2, 6, 8, 16.*

It is not hidden from thee.] Or, it may be translated out of the *Hebrew*, *It is not too wonderful above thee ;* that is, abstruse and hard to be understood, because above their Reach ; but easy to be known and acquainted withal, because plainly revealed. Which is as true of the Gospel (unto which *St. Paul* applies these Words, *Rom.* x. 6, &c.) as it was of the Law of *Moses* : For therein our Saviour hath declared the Mind and Will of God to us, in such familiar Words, that the most simple People may understand their Duty.

Nor is it far off.] So that they should go to seek it, and learn it in some distant Nation. *R. Isaac*, in his *Chissuk Emuna*, Cap. 45. had his thoughts so fixed upon what is said *Ver. 4.* that he fancies these Words belong to that Matter ; and that *Moses* still speaks to them of Repentance, *which is of greater Value than any other Thing, and yet most easily acquired.* Which cannot but make one wonder at their Blindness ; for if Repentance be so very easy, how comes it to pass that they remain impenitent for so many Ages, and thereby, as they confess, prolong their Miseries ? And yet he repeats the same Words in the *second Part* of his Work, *Perek.* lxxx. where he hath the Confidence to say *St. Paul* misapplies this Place.

Ver. 12. *It is not in Heaven that thou shouldst say, Who will go up for us to Heaven, and bring it unto us, that we may hear it, and do it ?]* *R. Jacob Hacsei*, in his Preface to that Part of the *Misna*, called *Seder Nesim*, (as *Guil. Vorstius* observes upon *Abarbinel*, about the *Articles of their Faith*,) hath very fairly expounded this : Which he takes to be a proverbial Speech, to shew that there is no need of hard, or rather impossible Labour, to come at the Knowledge of God's Will, as there is in many Human Sciences, where the Mind of Man is tired by several Propositions and Deductions, &c. before he arrive at what he seeks : But all Things are plain and easy to be understood, and not hard to be performed. For God had revealed his Mind clearly by *Moses* from Heaven, and therefore none had need to go thither to desire God to acquaint them with it, which he had done of his own Accord, out of his good Will towards them. And thus *Grotius* observes upon *Rom.* x. 6. out of several Greek Authors, that they expressed Things very difficult, by going up to Heaven. *Maimonides*, indeed, to *Jesodebatorab*, Cap. 9. and *Abarbinel*, in *Rosh Amana*, Cap. 13. make these Words an Argument for the Eternity and Unchangeableness of their Law, and that there should be no new Revelation from Heaven : But there is no Colour for

for this from these Words, the Particle *hu* being of the Feminine Gender, and therefore doth not refer to God, but to *the Command* before mentioned, plainly importing, that Men could not pretend Ignorance of their Duty, nor had any Reason to desire that some Body would go to Heaven again, for those Things which *Moses* had already brought from thence. And thus the Apostle most justly accommodates these Words to the new Revelation from Heaven by the Son of God, which was not abstruse and difficult, but as plain and perspicuous as this now made by *Moses*.

Ver. 13. *Neither is it beyond the Sea, that thou shouldst say, who shall go over the Sea for us? &c.*] *ὅς δὲ ὅς πολυχρονίᾳ καὶ καμάρησι ἀποδημίας*, (to use the Words of *Philo*, in his Book concerning Rewards and Punishments,) so as to need long and tedious Voyages, laborious and wearisome Travels, to fetch it from foreign Countries. Such as the Greek Philosophers took, who travelled into *Egypt*, and the Eastern Part of the World, to learn Wisdom, which God now taught his People in the Wilderness, without any Pains to attain to it.

Ver. 14. *But the Word is very nigh unto thee.*] Being brought to their very Doors by *Moses*, the Servant of God; who now delivered to them the Mind of God, as the Son of God himself did afterwards, when he came and dwelt among them.

In thy Mouth, and in thy Heart.] Made so familiar to them, that they might always have it in their common Discourse, to teach it their Children; and had now been so often repeated, that it might be well laid up in their Memory, never to be forgotten by them, vi. 6, 7, 8, 9. xi. 18, 19, 20. It was also in the Mouth of their Priests, who were to teach them Knowledge (*Malachi* ii. 7.) and press it upon their Hearts. Here the forenamed *R. Isaac*, in both the Places forenamed, observes, that *Repentance depends on the Confession of the Mouth, and Grief of the Heart*: But the largest Confession and the sorest Grief will not avail them, till they repent of their crucifying the LORD Jesus, and shall confess him with their Mouth, and believe in their Heart, that God hath raised him from the Dead, &c. as *St. Paul* speaks, *Rom. x. 9, 10.*

That thou mayest do it.] That they might have nothing to do but to put it in Practice; and in order thereunto continually read it, and keep it in Mind. In which the Jews were so diligent, that, as *Josephus* tells the Gentiles, (*Lib. II. contra Appionem*;) they could as easily recite all the Laws of God, as tell their Names. But here was their Error, that they were not careful to do what they knew to be the Will of God: And so, when he sent his Son among them, who plainly declared to them more fully the Meaning of their Holy Books, they could not understand and receive that which they read every Day. And indeed this is the common Error (as *Dr. Jackson* well observes) of all corrupt Minds, to seek that afar off, as if they were Strangers to it, which is really in their Mouth, and in their Heart, so that they would but be Doers, and not only Hearers of the Word, as *St. James* speaks, alluding perhaps to these Words of *Moses*. As *St. Paul* applies this

whole Passage to the Gospel; which is that Word of Faith, so preached and published by the Apostles, that it may be in all our Mouths and Hearts, without going to seek for any other infallible Teacher.

Ver. 15. *See I have set before thee this Day, Life and Good, Death and Evil.*] Life and Good, Death and Evil, may be but two Words for the same Thing, viz. all Manner of Happiness, and all Manner of Misery; both which he had at large set before them, in the *twenty eighth* Chapter. Or by *Life* may be meant, long Life in the Land God had promised them; and *Good*, all the Prosperity they could wish for there: As on the other Side, *Death* may signify their being cut off from the Land of the Living before their Time; and *Evil*, all the Calamities he had threaten'd while they lived: And so the next Verse seems to interpret it. *Maimonides* from these Words observes, that the Wills of Men are under no Force nor Coaction, but are free Agents; and therefore have Precepts imposed upon them, with a Punishment threatened to the Disobedient, and a Reward promised to those who keep God's Commandments. Of which he treats at large in his Preface to his *Commentary upon Pirke Avoth*, Cap. 8.

Ver. 16. *In that I command thee this Day to love the LORD thy God, to walk in his Ways, and to keep his Commandments, and his Statutes and Judgments.*] This includes their entire Obedience to all God's Laws, which are comprehended under these three Names. See vi. 1, 5. vii. 11. x. 12, 13.

That thou mayest live and multiply, and the LORD thy God shall bless thee in the Land whither thou goest to possess it.] This is the Explication of the *Life and Good* which he set before them, if they observed God's Laws with sincere Affection to them, Ver. 15.

Ver. 17. *But if thine Heart turn away, so that thou wilt not hear.*] Want of Love to God, and of a due Esteem of his wonderful Love to them, made their Heart turn away to other Things, and not regard what he had revealed to them from Heaven.

And worship other Gods, and serve them.] This was the principal Breach of the Covenant of God.

Ver. 18. *I denounce unto you this Day, that ye shall surely perish, and that ye shall not prolong your Days upon the Land whither ye go, &c.*] This is the Explication of the *Death and Evil* he set before them, Ver. 15.

Ver. 19. *I call Heaven and Earth to record this Day against you, that I have set before you Life and Death.*] God, Angels, and Men, were Witnesses that he had done his Duty. See iv. 26. viii. 19. and therefore is owned by God himself to be faithful in all his House, *Num. xii. 7.*

Blessing and Cursing.] They are the same with *Life and Death*: But he uses several Words, to make them sensible that both proceeded from God; the one being the Effect of his Love and Favour, and the other of his Anger and high Displeasure.

Therefore chuse Life, that thou and thy Seed may live.] That is, chuse to be obedient, without which they could not be happy. Or he wishes

wishes them to set their Hearts on the Happiness God had promised them, that it might incline them to do as follows.

Ver. 20. *That thou mayest love the LORD thy God, and obey his Voice.*] Love is the noblest, and the strongest Spring of Obedience.

And that thou mayest cleave unto him.] Obedience to God is the surest Preservative from Apostasy.

For he is thy Life, and the Length of thy Days.] The Author and Giver of Life; which he preserves and prolongs unto those who are obedient.

That thou mayest dwell in the Land which the LORD swore unto thy Fathers, to Abraham, to Isaac, and to Jacob, to give them.] Which Promise confirmed by an Oath, being faithfully fulfilled, he justly claimed their Fidelity to him upon that Account. Which is the Reason it is so often mentioned, vi. 10. viii. 1. ix. 5. x. 11. xi. 9, 21. xix. 8.

CHAP. XXXI.

Verse 1. **A**ND Moses went, and spake these Words unto all Israel.] By this it seems plain to me, that after Moses had renewed the Covenant with the People, (mentioned in the foregoing Chapter,) he dismissed them, and retired to his own Tent. But not long after gave them a new Summons, (as he had done xxix. 2.) and went again to take his Leave of them. The LXX. indeed seem to take the first Words, as if the Meaning was, that he went on with his Discourse. For thus they render them, συνέλεξε καλῶν πάντας τὰς λόγους τούτους, *He finished speaking all these Words.* For which I see no Warrant, nor is it likely he could speak all that here follows, at the same Time.

Ver. 2. *And he said unto them, I am an hundred and twenty Years old this Day.*] This shews these Words were spoken not long before his Death; which was this Year, xxxiv. 7. *Mannasseh ben Israel* would have us from hence observe, “The singular Care God hath of those who serve him with a perfect Heart, as Moses did; the Days of whose Years, saith he, are exactly proportioned. For so these Words are expounded in *Sota*, Cap. I: *To Day my Years are compleated, to Day I was born, and to Day I shall die*: For he was born on the seventh Day of the Month *Adar*, and on the same Day of the same Month he died. Thus *Enoch* (he adds) lived just three hundred sixty five Years, which are proportioned to the Days of the Sun’s annual Course, *Lib. III. de Termino Vitæ*, Sect. 5.” But as there is no great Weight in this Observation, if it were true, so that which he saith of *Moses* is evidently false: For he did not die this very Day, as appears from *Ver. 14.* where he saith, *The Days approach that I must die.* Therefore the Time was not yet come.

And I can no more go out and in.] Discharge the Office I have long sustained of your Governor and Leader, (see *Numb. xxvii. 17.*) not because he wanted Vigour, either of Body or Mind,

(for that is contrary to xxxiv. 7. of this Book,) but because God did not think fit to permit him to conduct them any farther; as the following Words explain it.

Also the LORD hath said unto me, thou shalt not go over this Jordan.] The Particle we translate *also*, often signifies *for*; and is so translated by us in divers Places; particularly in *Isai. iii. 7. Jerem. xvii. 8.* And being so taken here, the Sense of these Words is plain and easy; giving a Reason why he could no longer take the Charge of them, as he had done, because God had otherwise ordered; having told him, he should not bring them into *Canaan*, which they were now ready to enter.

Ver. 3. *The LORD thy God, he shall go over before thee.*] Conduct them by the Ark of his Presence, *Josh. iii. 5, 11.* and see *Exod. xxiii. 23.* and *Deut. ix. 3.*

And he shall destroy these Nations from before thee, and thou shalt possess them.] *Exod. xxxiv. 11.*

And Joshua, he shall go over before thee.] As their Captain and Leader, when *Moses* had left them, *iii. 28. Josh. i. 2.*

As the LORD hath said.] When he was appointed the Successor of *Moses*, *Numb. xxvii. 18, 21.*

Ver. 4. *And the LORD shall do unto them, as he did to Sihon, and to Og, Kings of the Amorites, &c.*] See *Numb. xxiv. 24, 34, 35.*

Ver. 5. *And the LORD shall give them up before thy Face.*] As he had promised before, *vii. 23.* where he saith, *The LORD thy God shall deliver them unto thee.* In the *Hebrew* the Words are, *before thy Face.* See *ix. 3.*

That ye may do unto them according to all the Commandments which I have commanded you.] i. e. Utterly destroy them, and their Altars, and Images, and Groves, &c. See *vii. 2, 3, 5, 27. xii. 1, 2, &c.*

Ver. 6. *Be strong, and of a good Courage.*] By Faith in God; which their Forefathers wanting, were discouraged, and durst not go up and possess the Land, when God commanded them, *i. 28, 32.*

Fear not, nor be afraid of them.] Be not affrighted, much less dismay’d at their Multitude, their Stature and Strength, when you go to fight with them. The second Word (*afraid*) only expresses an higher Degree of the same Passion of Fear; signifying, being overcome with it. For that is the Import of the *Hebrew* Word *aratz*, which originally signifies to prevail over another. This he had said to their Forefathers, *i. 21, 29.* and after repeated to them, *iii. 2, 22. vii. 17, 18, 21.*

For the LORD thy God, he it is that doth go with thee.] According to the Assurance before given them, *xx. 4.*

He will not fail thee, nor forsake thee.] This Promise, which here is general, in the next Verse but one, is particularly made to *Joshua*; and renewed to him by God himself, after the Death of *Moses*, when they were about to enter into the Land of *Canaan*, *Josh. i. 5.* And it is applied by the Apostle unto all faithful Christians, to encourage their Hope of being conducted through all Difficulties and Dangers, unto their heavenly Inheritance, *Heb. xiii. 5.*

Ver.

Ver. 7. *And Moses called unto Joshua, and said unto him, in the Sight of all Israel.]* That they might have the greater Reverence to his Person and Authority, and follow his Conduct, as a Leader appointed by God.

Be strong, and of a good Courage.] He exhorts him to give a good Example to all the People; these being the same Words he had spoken to them, Ver. 6.

For thou must go with this People.] Be their Leader and Commander in Chief, by God's special Order, Numb. xxvii. 21.

Unto the Land which the LORD hath sworn unto their Fathers to give them, viii. 1. x. 13. xxx. 20.

And thou shalt cause them to inherit it.] Put them into the Possession of it, iii. 28.

Ver. 8. *And the LORD, be it is that doth go before thee, and will be with thee.]* Josh. i. 9.

He will not fail thee, nor forsake thee.] See Ver. 6.

Fear not, neither be dismayed.] The same which he said to the People, Ver. 6. but was most necessary to be pressed upon him, who by his undaunted Resolution, was to put Courage into them. The Word we translate *dismayed*, is different in the Hebrew from that (Ver. 6.) which is, *be not afraid*: But the LXX. and the Vulgar use the same Word to express both; which denote such a Consternation, as disables a Man to do his Duty; which is the proper Import of this Word.

Ver. 9. *And Moses wrote this Law.]* Some understand by *this Law*, only the Book of Deuteronomy; for which I can see no Reason, the Scripture calling all that is contained in the five Books of Moses by the Name of *the Law*. St. Paul, for Instance, in Galat. iii. 21. asks this Question, *Do you not hear the Law?* and then quotes what we read in Gen. xvi. 21. And so Nehemiah saith, x. 34, 35. that they brought First-Fruits unto God, *as it is written in the Law, viz. Exod. xiii. 12. xxiii. 19.* And Josiah put away the Workers with familiar Spirits, &c. *that he might perform the Words of the Law,* (2 Kings xxiii. 24.) which we find Levit. xix. 30. xx. 6, 27. And Ezekiah also, 2 Chron. xxxi. 3. appointed the daily Oblations, and those required at stated Times to be offered, *as it is written in the Law of the LORD*, which plainly refers to the xxviiith and xxixth of Numbers. And Joshua built an Altar on Mount Ebal, viii. 30, 31. *as it is written in the Book of the Law of Moses*; which we find no where but in this Book of Deuteronomy, xxvii. 4.

And delivered it unto the Priests, the Sons of Levi.] Concerning this Form of Speech, *the Priests, the Sons of Levi*, see xvii. 9. It is probable Moses had wrote most of these five Books some Time ago, and so the foregoing Words may be translated, *Moses had wrote this Law,* but did not finish them till a little before his Death, and then delivered them to the Priests. But there is no Necessity thus to understand it, for he might have had Time enough between this and his Death, to write the whole Pentateuch; it being only said, (Ver. 14.) *Thy Days approach, that thou must die*; which doth not imply he was to die in a Day or two, but there might be some Weeks before his Departure.

Which bare the Ark of the Covenant of the LORD.] It was most proper to deliver it unto them, who alone might touch the Ark, in which *this Law* was to be laid, Ver. 26. The Kobathites, who were mere Levites, and not Priests, did carry the Ark in their Travels through the Wilderness, after the Priests had covered it, and put in the Staves thereof, (as I have shewn, Numb. iv. 5, 6, &c.) but it is evident they served only as Ministers to the Priests, who, upon great Occasions, bare the Ark themselves. As when they passed over Jordan, (Josh. iii. 3, 6) when they compassed Jericho, (Josh. vi. 6.) and when the Temple of Solomon was dedicated, and the Ark brought into it, 1 Kings viii. 3, 4, 6. When David indeed brought the Ark to Jerusalem, it is said the Levites bare it; but at the same Time the Priests also were summoned to take care of it; which shews, the Levites bare it as their Servants, 1 Chron. xv. 2, 11, 13, 14, 15.

And unto all the Elders of Israel.] As he delivered this Book of the Law, that is, the whole Pentateuch (as Abarbinel and others of the Jews understand it) unto the Priests, commanding them to preserve it safe, near the Ark, Ver. 24. so he delivered another Copy of this Book to the Elders of every Tribe, as the Jews affirm in *Debarim Rabba*: Where they say, (and it is highly probable,) that Moses before his Death, wrote thirteen Copies of the Law, (with his own Hand, as they add,) and having delivered one unto the Priests, to be preserved in the holy Place, gave one to each Tribe, which he committed to the Care of the Elders of it. Thus Maimonides also, in his Preface to *Jad Chazakah*, as Buxtorf observes, in *Histor. Arcæ Fœderis*, Cap. 5. The Intent of which was, I suppose, that all the People of each Tribe might resort to it, (as the whole Nation were to resort to that in the Sanctuary;) if they doubted of any Thing, which might be thought to be amiss, by the Errors of Transcribers.

Ver. 10. *And Moses commanded them.]* Both the Priests and the Elders, to take Care of what follows.

At the End of every seventh Year, in the Solemnity of the Year of Release.] Mentioned xv. 1, &c.

In the Feast of Tabernacles.] When they had gathered in all the Fruits of the Earth, and thereby had great Leisure to attend to the hearing of the Law read to them; which, when Mens Minds were also freed from Cares by the Release of their Debts, was likely to make a greater Impression upon them.

Ver. 11. *When all Israel is come to appear before the LORD thy God, in the Place which he shall chuse.]* As they were bound to do at this Feast, and at Pentecost, and the Passover, xvi. 16.

Thou shalt read this Law before all Israel, in their Hearing.] This Order being directed, not to all Israel, but to a particular Person, plainly imports, that the *supreme Governor*, whosoever he was, had this Charge laid upon him, to take Care these Laws should be read at this solemn Time, that all the People might hear them; and therefore, I think, the Jews rightly say, That their Kings, when they had them, were bound not only to look after this Matter, but to read the Law themselves, to as many (that is) as could hear them, appointing the Priests and

and the *Levites* to read it in as many other Assemblies of the People, as were necessary for the fulfilling of this Precept. In order to which, a Pulpit was set up in the Court of the Men of *Israel* on the very first Day of the Feast, (for they did not think fit to defer it till the last, because it is here said, *when Israel is come to appear before the LORD*, not when they were ready to depart, as the *Jews* observe,) the King going up into it, the Minister took the Book of the Law, and delivered it to the Ruler of the Synagogue, who gave it to the *Sagan*, (or Vicar of the High-Priest,) who delivered it to the High-Priest, and he to the King; who stood up to receive it, and then sat down to read. All this expresses the Reverence with which this holy Book was delivered; and likewise the Reverence with which they approached to the King; who, they say, began to read at this Book of *Deuteronomy*, (which is a Compendium of the Law,) and proceeded, before he stopp'd, to those Words, vi. 4. *Hear, O Israel*, &c. which having also read, he omitted the rest till he came to Chap. xi. 13. *And it shall come to pass, if thou wilt hearken diligently*, &c. reading on to Verse 22. And then skipp'd to xiv. 22. *And thou shalt truly tithe*, &c. reading on to the Section concerning the King, xvii. 14. and then the Cursings and Blessings out of the xxviii and xxviii Chapters, till he had ended all that Section of the Law. Thus the *Mischna*, in the Title *Sota*, Cap. 7. Sect. 8. which *Wagenseil* hath lately illustrated with most learned Annotations, and our Dr. *Lightfoot* also hath given an Account of it long ago, in his *Temple-Service*, Chap. 17. Sect. 1. where he saith the King might sit down if he pleased, when he read, but it was esteemed more honourable if he stood; as King *Agrippa* did when he performed this Office. And before he began to read, he made a Prayer to God; and all this, (he adds,) was done in the Court of the Women. Which well agrees with what is said in the next Verse, *Gather the People, Men and Women*, &c. But it doth not contradict what I said before, of his reading it in the Court of the Men of *Israel*: For if the King were of the Family of *David*, it was always done there; if he were not, then in the Court of the Women, as *Wagenseil* observes out of *Maimonides*.

Ver. 12. *Gather the People together.*] All that came to this Feast could not meet in one Place, but were divided into several Assemblies, probably in their Synagogues. For as many as the Courts of *Israel* would hold meeting there, it is reasonable to think that the rest assembled in some other holy Place. Such were their Synagogues, which *Philo* (in his Book of the Embassy to *Caius*) calls *Places of secondary Holiness*. And *Maimonides* discourses at large of the Holiness of Synagogues and Schools in his Book of *Prayer and the Priests Blessings*, Cap. 11. See upon *Levit.* xix. 30.

Men, Women and Children.] Though the Males only were bound to go up to the great Feasts, yet many devout Women went also voluntarily, as appears by *Hannab*, 1 *Sam.* i. 3, 4. And all the Women in *Jerusalem* were likewise bound to attend at these Solemnities, with the Children who were capable of Instruction. See *Nehem.* viii. 2, 3. To whom some Person of Authority read

the Law in their Court, while the King of the House of *David* was reading it in the Court of the Men of *Israel*.

And the Stranger that is within thy Gates.] Such as were Profelytes to the *Jewish* Religion; not excluding those who were only Profelytes of the Gate, if they would come to their Assemblies.

That they may hear, and that they may learn, and fear the LORD your GOD, and observe to do all the Words of this Law.] That by this Means, they might be instructed in the true Way of worshipping God, (which is here called his *Fear*,) and to his Worship and Service add a careful Obedience to all that he commanded in this Book, which they might read (and were bound to do so) in their own private Houses, and which they heard read every Sabbath-Day in their publick Synagogues. For which indeed there is no particular Command in the Law; but they being commanded to teach their Children every Day at Home the Things contained in the Law, and consequently to read it, (vi. 7, 8. xi. 16.) they thought it most reasonable to have it read on the Sabbath in their publick Assemblies, where some Portion of the Law was read; but now the whole Volume, as an authentick Testimony of the whole Nation, to the Truth of what is contained in these Books.

Ver. 13. *That their Children which have not known any Thing.*] For the early Instruction of Posterity in the sacred Authority of this Law.

May hear and learn to fear the LORD your GOD, as long as ye live in the Land, &c.] Be preserved in the true Religion, by so solemn an Acknowledgment made by the King himself, that God delivered all these Laws to *Moses*. Accordingly we find that *Joshua*, their supream Governor after the Death of *Moses*, did read all the Words of the Law, not omitting a Word that *Moses* commanded, before all the Congregation, with Women, and the Little-ones, and the Strangers that were conversant among them, *Josh.* viii. 34, 35. But from that Time to the Reign of *Jehosaphat*, (2 *Chron.* xvii. 7, 8, &c.) which is commonly computed to be five hundred and thirty Years, we find no Mention of a publick Reading of it. Nor from that Time to the eighteenth Year of King *Josiab*, (2 *Chron.* xxxiv. 30, 31.) which was the Space of two hundred eighty and two years; nor from that Time till after the Captivity of *Babylon*, *Nehem.* viii. 2, 3, &c. By which neglect they more easily fell into Idolatry, and continued in it, more or less, till that Captivity; for a Forgetfulness of the Law ensued upon this Neglect.

Ver. 14. *And the LORD said unto Moses, Behold, thy Days approach that thou must die.*] He admonishes him, that the End of his Days upon Earth was near, when he must resign up his Office into the Hands of *Joshua*, who had been before appointed his Successor, *Numb.* xxvii.

Call Joshua, and present yourselves in the Tabernacle of the Congregation, that I may give you a Charge.] This was done, I suppose, in the Face of all the People, to whom *Moses* had been speaking, (Ver. 1, 2.) to give *Joshua* the greater Authority, and to make him revered by them, when they saw he was appointed by God

GOD himself to be their Governor ; as he had been before ordained publickly by GOD's Order, *Numb. xxvii. 18, 19, &c.*

And Moses and Joshua went and presented themselves in the Tabernacle of the Congregation.] In the Court of the Sanctuary, with their Faces towards it ; for it was not lawful for any but the Priests to go into the Sanctuary itself. Some indeed have thought, that by a special Order from GOD, *Joshua* was now admitted into it : But this seems to me to be contradicted by the next Verse, which saith GOD appeared in a Cloud over the Door of the Tabernacle.

Ver. 15. And the LORD appeared in the Tabernacle in a Pillar of a Cloud.] This signifies that the Glory of the LORD (as other Places speak) appeared unto them, and unto the People, as it had done upon many Occasions, *Exod. xxxiii. 9, 10. Numb. ix. 15. Numb. xvi. 42, 43.*

And the Pillar of the Cloud stood over the Door of the Tabernacle.] Being a Symbol of the divine Presence, whose Glory appeared out of the Cloud, as it did *Numb. xvi. 42.* For the Cloud was always upon the Tabernacle, (*Exod. xl. 35, 38. Numb. ix. 18.*) but when the LORD would strike an Awe into the People, and move them to regard what he said or did, then the Cloud stood at the Door of the Tabernacle, and the Glory of the LORD came out of the most holy Place, and appeared in it.

Ver. 16. And the LORD said unto Moses.] Out of the Cloud, I suppose, as he did, *Numb. xvi. 44.*

Behold, thou shalt sleep with thy Fathers.] He first admonished *Moses* again of his Departure, in the Audience, I suppose, of *Joshua*, who heard all the following Admonition, to make him more carefully observe the End and Design of it.

Sleep is a common Word for *Death*, either of good Men or bad ; which was not used merely as a soft Expression of that, which the Heathen dreaded as the most terrible of all Things ; but to put them in mind, perhaps, that *Death* should not last always, but they should as certainly rise again, as they lay down (so the Word is in the *Hebrew*) to sleep with their Fathers.

And this People will rise.] In Rebellion.

And go a whoring.] GOD, who searches all Mens Hearts, discerned such bad Inclinations in this People, that he knew they would fall into Idolatry, (which is called *going a whoring* from him, as hath been often noted,) notwithstanding all the Means he had prescribed to prevent it. And therefore he adds one more, which was the learning them the following Song ; notwithstanding which, he foresaw, that after the Death of *Joshua*, and the Elders who survived him, they would forsake him, and worship other Gods. See *Psal. cvi. 36, 38.*

After the Gods of the Strangers of the Land.] This is an unusual Phrase, signifying no more than what he calls in other Places *strange Gods*. Though some think it imports peculiarly the Gods of the *Canaanites*, who were the former Inhabitants, but being expelled, became *Strangers of the Land*. And thus *Onkelos* seems to have understood it, who translates it, *After the Idols of the People of the Land*. Which was an high Aggravation of their Sin ; that they should worship such Gods, as had not been able to protect their Servants.

Whither they go to be among them.] This seems to countenance the foregoing Exposition. And GOD charges them in future Ages with this, as a very great Guilt, that they worshipped the Gods of the *Amorites*, in whose Land they dwelt, *Judges vi. 10.*

And will forsake me.] For he look'd upon himself as forsaken, (that is, not worshiped) if they worshiped any other God with him, *Exod. xx. 3.*

And break my Covenant which I have made with them.] This being the principal Thing in the Covenant, (as I have often observed,) that they should worship him alone, *Exod. xx. 22, 23. xxiii. 32, 33. Deut. v. 3, 4, &c. vi. 3, 4, &c.*

Ver. 17. Then my Anger shall be kindled against them in that Day.] So we read it was upon their very first Apostasy to Idolatry, *Judges ii. 14.* and continued so in all Ages, as we read frequently in that and the following Books. See there *Ver. 20.* and *iii. 8, &c.*

And I will forsake them.] Go no longer before them against their Enemies, but deliver them up into their Hands, *Ver. 8.*

And will hide my Face from them.] Withdraw my Favour and Protection. So that they were devoured, as it follows, by their Enemies, and wild Beasts ; and many Evils and Troubles beset them ; or, as the *Hebrew* Phrase signifies, came upon them on a sudden. The Prophet *Ezekiel* expresses this in these Words, *My Face will I turn from them, vii. 22.* The Effect of which was, the divine Presence departed out of the Sanctuary, and he left it, (as he there speaks,) to be polluted and defiled by Robbers. And so it here follows.

So that they will say on that Day, Are not these Evils come upon us, because our God is not among us ? For whithersoever they went out, the Hand of the LORD was against them for Evil, as we read *Judges ii. 15.* which was so remarkable a Change, that it could not but at last make them reflect upon the Cause of it ; as we find it did, and moved them to cry unto the LORD for Help, *iii. 9, 15. iv. 3, &c.*

Ver. 18. And I will surely hide my Face from them, &c.] He repeats it again, because they were a People dull of Hearing. Or the former Words may relate to their first Captivity, and these to the last, (as they call it,) wherein they now are. For they themselves take notice that these Words have been fulfilled by the many Calamities which have befallen them, since the Destruction of *Jerusalem* by the *Romans*. This appears from *Schebet Jebuda*, where *Solomon Virgæ* quotes this very Verse, to prove that their present Sufferings proceed not from Nature, but from an angry GOD, more powerful than Nature, as he speaks, *Seft. 13.*

Ver. 19. Now therefore write ye.] This shews these words were directed both to *Moses*, and to *Joshua*, who was to take care, after *Moses's* Death, to see this Command observed.

This Song for you.] Which follows in the thirty-second Chapter.

And teach it the Children of Israel.] Make them get it by heart, as we now speak.

Put it in their Mouth.] That they might sing it, and thereby preserve it in their Memory. For it hath been always thought the most profitable Way of instructing People, and communicating Things to Posterity, by putting them into Verse; and especially Children, and young People, are best taught in this Way. And the greater Moment any Thing is of, the more carefully it ought to be preserved; which *Plato* himself thought could be done by no better Means than this. And therefore having spoken of the Songs which he would have composed for the Use of the People, he would have it enacted, *Δεν πάντα ἀνδρες καὶ γυναῖκες, &c.* *That all Men and Children, whether Bond or Free, Male or Female, should be bound through the whole City to sing such Songs, and never cease so to do, &c.* See *Eusebius, Lib. XII. Præpar. Evang. Cap. 32.* And *Plato* himself, *Lib. II. de Legibus*, where he gives a great many Cautions about this Matter, and concludes that *Τὸ τοῦ Θεοῦ, ἢ Θεῶν τιτὸς, ἀν' αὐτῶν, p. 657.* *This must be the Work of a God, or some god-like Man.* As if he had been acquainted with what *Moses*, the Man of God, or rather God himself here ordained, that every one should have this Song in their Mouths, as a Means to preserve them in the Worship of God alone. However, this justifies the admirable Discipline of the *Hebrews*, in those ancient Times, who were taught by such Hymns, as the wisest Men among the Heathen in future Times thought the best Way of Instruction. For which Reason, as *Aristotle* reports in his *Problems, (Sect. 19. Probl. 28.)* People anciently sung their Laws, as the *Agathyrsi* (he saith) continued to do in his Days, *Ὡπως μὴ ἀπιδάσθων*, *that they might not be forgotten.* Particularly the Laws of *Charondas*, (as *Atbenæus* informs us out of *Hermippus*,) were wont to be sung at *Athens, παρ' οἶνον, over a Glass of Wine*; and were therefore written in some sort of Verse, or tunable Measure, as our incomparable *Dr. Bentley* hath made it probable, in his late *Dissertation* on the *Epistles of Phalaris, p. 373.* *Tully* also (to add no more) tells us, that *Cato*, in his Book *de Originibus*, reports, that it was the Custom among the old *Romans* to have the Virtues and Praises of famous Men sung to a Pipe at their Feasts; which he thinks they learnt from the ancient *Pythagoreans* in *Italy*, who were wont, *carminibus præcepta quædam occultius tradere*, to deliver in Verses certain Precepts, which were the greatest Secrets in their Philosophy; and composed the Minds of the Scholars to Tranquillity, by Songs and Instruments of Musick. See upon *Numb. xxi. 30.* concerning this Way of Instruction.

That this Song may be a Witness for me against the Children of Israel.] Testifying that they were sufficiently warned, and could not complain that they were not taught their Duty, and told their Danger; and reproving also their Ingratitude, and putting them in mind how ill they requited their God, *Ver. 21.*

Ver. 20. For when I have brought them unto the Land which I swear unto their Fathers, that floweth with Milk and Honey.] vi. 10, &c. xv. 8, 9.

And they shall have eaten, and filled themselves, and waxen fat.] viii. 10, 11, 12, &c. xxvii. 15.

Then they will turn unto other Gods, and serve them, &c.] Against which he had most solemnly forewarned them, in the Places before mentioned, and xi. 16. xii. 29, 30.

Ver. 21. And it shall come to pass, when many Evils and Troubles are befallen them, that this Song shall testify against them as a Witness.] That they are most justly punished for their foul Ingratitude and Unbelief, with which this Song upbraided them; having told them plainly (xxxii. 18, 19.) what would be the Effect of their forsaking him; and at the Delivery of it, God having solemnly said here, (*Ver. 17.*) that when they went a whoring from him, he would forsake them, and hide his Face from them.

For it shall not be forgotten out of the Mouth of their Seed.] The Calamities which fell upon them, according to what is predicted in this Song, brought it to their Remembrance when they had forgotten it, or did not regard it. For these Words do not seem to be a Precept requiring them to remember this Song, but a Prediction, foretelling that their Miseries should not suffer them quite to forget it.

For I know their Imagination, which they go about, even now before I have brought them into the Land which I swear.] He saw the secret Inclinations and Designs which were in their Hearts; and perceived that at that very present they hankered, as we speak, after Idols.

Ver. 22. Moses therefore wrote this Song the same Day.] And so did *Joshua*, (as he was commanded, *Ver. 19*) who spake the Words of this Song unto the People, as well as *Moses*. xxxii. 44.

And taught it the Children of Israel.] Commanded them to learn it, *Ver. 19.* In order to which the *Jews* say, every Man was bound to write for himself a Copy of it; and more than that, they make it one of the affirmative Precepts, (as *Maimonides* tells us,) which obliged every *Israelite* to write out the whole Book of the Law with his own Hand. For so they interpret those Words, *Ver. 19. Write ye this Song for you*, as if they were spoken to all the People, and their Meaning had been, *Write ye this Law for you, wherein is this Song*; for they were not to write the Law by small Parts and Sections, (as his Words are,) but all of it entirely. And if a Man's Parents had left him a Copy, yet he was bound to write one himself; or if he could not write, to procure one to be written for him by some other Person, &c. See *Schickard's Mischnat Hameleck, Cap. 2. Theor. 5.*

Ver. 23. And he gave Joshua the Son of Nun a Charge.] That is, the LORD, who had hitherto spoken to him by *Moses*, now spake to him himself, and gave him this Charge, to gain him the greater Authority. For which End he had ordered *Joshua* to present himself before him, together with *Moses, Ver. 14.*

Be strong, and of a good courage.] Which he repeats to him after the Death of *Moses, Josh. i. 6, 7.*

For thou shalt bring the Children of Israel into the Land which I swear unto them.] I have appointed thee to be the Captain of my People, to lead them into the Land of *Canaan.*

And I will be with thee.] To give him Success in all his Enterprizes. Which Words being

ing spoken in the Audience of all the People, (as may be supposed from *Ver. 14.*) made them readily submit to the Authority of *Joshua*, and confide in his Conduct.

Ver. 24. And it came to pass, when Moses had made an End of writing the Words of this Law in a Book, until they were finished.] The whole Book of his Laws, which he put together before his Death; as I said on *Ver. 9.*

Ver. 25. That Moses commanded the Levites, &c.] The Priests, who were of the Tribe of *Levi*. See *Ver. 9.*

Ver. 26. Take this Book of the Law, and put it in the Side of the Ark of the Covenant of the LORD your GOD.] Not in the Inside of it; for he doth not say, *put it into the Ark*, but *in the Side of the Ark*, that is, on the Outside, in a little Box, as *Jonathan* and others expound it. For it is the very same Phrase with that, *1 Sam. vi. 8.* where the *Philistines* are said to have put the Jewels of Gold, which they returned for a Sin-Offering, in a Coffer *by the Side of the Ark*; where none could put it but the High-Priest, because no Body else might go into the holy Place, where the Ark was. And therefore those Priests who received the Book of the Law from *Moses*, delivered it to *Eleazer*, to be there placed. See *Buxtorf. Histor. Arcæ, Cap. 5.* and *Huetius*, more lately, in his *Demonstratio Evangelica, Propos. IV. Cap. de Can. Lib. Sacrorum, Sect. 8.* Where he observes that *R. Meir*, in both the *Talmuds*, *Abarbinel* himself, and many others, have been of Opinion, from this very Place, that the Book of the Law was put into the Ark itself, being no less precious than the Tables of Stone which were there. But the Scripture tells us, *There was nothing in the Ark, save the two Tables of Stone, 1 Kings viii. 9. 2 Chron. v. 10.* and their Reason is good for nothing, the two Tables far excelling this Book, because written by the Finger of GOD; and therefore other great Doctors among the *Jews* rightly place it without the Ark, as the very Words of *Moses* import.

That it may be there for a Witness against thee.] It was deposited in that Place, as a publick Record, that if any one should falsify or deprave any Thing in the Law, (as *Abarbinel* interprets it,) he might be convicted out of this Book, which was sacredly preserved to be produced as a Witness against him. Or, (as the Author of *Tzeror Hammor* expresses it,) that if they should be so wicked, as to lose the Books of the Law, this Copy, kept under the Care of the Priests, might remain to testify what was the Will of GOD. As we see it did in the Days of *Josiah*, when it was casually found in the House of GOD, as they were about the Reparations of it: Though I cannot say, they found it in the Side of the Ark, but rather upon the Roof of the House, or in the Rafters; where the Priests had hid it, as some of the *Jews* think, when *Manasseh* endeavoured to destroy this authentick Copy of the Law, as he had done all other that he could find; and when they came to uncover the House, there it appeared.

Ver. 27. For I know thy Rebellion, and thy stiff Neck.] I have been sufficiently acquainted with your perverse Disposition.

Behold, while I am yet alive with you this Day, ye have been rebellious against the LORD, and how much more after my Death?] For it was not likely they would have a greater Regard to Joshua, than they had to him, who had such near Familiarity with GOD, as never any Man had.

Ver. 28. Gather unto me all the Elders of your Tribes.] I suppose after *Moses* had spoke to the People, what GOD ordered, *Ver. 1, 2, &c.* (see there,) he dismissed them again, that he might write the Book of the Law, (*Ver. 9.*) and deliver it to the Priests, &c. and then write this Song, (which follows in the next Chapter,) *Ver. 19, 22, &c.* Which being done, he is ordered here to summon all the Elders of the several Tribes, (and with them all the People came, *Ver. 30.*) that he might deliver to them, by Word of Mouth, the Song which he had wrote.

And your Officers.] I have frequently observed that these *Schoterim* (which we translate *Officers*) were but Ministers to their *Elders* or Judges. See *Exod. v. 14. Deut. i. 15. xvi. 18.* Unto which I shall add here only the Words of *Abarbinel*; The Office of the *Schoterim* was to see that the Sentence which the Judges had given was observed, and to compel Men to it. They who would have more, may find a long Roll of Authors, who are of this Mind, both *Jews* and *Christians*, in *Jo. Benedic. Carpzovius* upon *Schiekard's Jus Regium*; who hath also said a great deal to the same Purpose, *Cap. 4. Theorem 14.*

That I may speak these Words in their Ears.] The Song which GOD had suggested to him, and commanded him to write, *Ver. 19, 22.*

And call Heaven and Earth to record against them.] Call the whole World to witness how wicked they are, if they fall from GOD, after such Care to preserve them in his Obedience.

Ver. 29. For I know that after my Death, you will utterly corrupt yourselves.] Fall to the foulest Idolatry, *Judges ii. 19.*

And turn aside from the Way which I have commanded you.] Departing from that Way of GOD, which I have delivered to you by his Command. It was a very melancholy Thing for *Moses* to leave the World in this Belief, that all his Pains would be lost upon them; but he comforted himself in doing his Duty to the very last, and omitting no Means to secure them from Apostasy.

And Evil will befall you in the latter Days.] This seems to express a Foresight, that they would not immediately revolt, but after the Death of *Joshua*, and of the Elders who survived him, *Judges ii. 7, 11, 12, &c.*

Because ye will do Evil in the Sight of the LORD, to provoke him to Anger, through the Work of your Hands.] By making Images, after the Manner of other Nations, and bowing down to them, and worshipping them, *Judges ii. 12, 13. iii. 7.* where the *Groves* signify the Images in the Groves.

Ver. 30. And Moses spake.] With the Assistance of *Joshua*, *xxxii. 44.*

In the Ears of all the Congregation of Israel.] Whom the Elders and Officers (*Ver. 28.*) had assembled, according to their Tribes and Families;

milies; unto whom they went severally, and spake these Words in their Hearing.

The Words of this Song.] Which follows in the next Chapter, and much differs in the raised Expressions, and Loftiness of the Style, from the rest of this Book hitherto.

Until they were ended.] Omitted nothing, but compleatly delivered this Song to them; or they spake all these Words to them at the same Time, with one continued Speech. I observed before that the most ancient Way of Instruction was by poetical Compositions, which was more antient than rhetorical Discourses. And as their chief Learning did consist of Poetry, so the Excellency of their Poetry was seen in the proper and native Subject of this Faculty, that is, in Matters of sacred Use or Observation: From whence the Title of *Vates* descended unto secular and Profane Poets, who retained the Manner of Speech used by the former. But, as *Conradus Pellicanus* here truly observes, (and see my Notes on *Exod. xv. 1.*) the Scripture Poetry doth not consist in the Cadency and Number of Syllables, contrived to please the Ear, but in brief and weighty Sentences, simply and sincerely composed in a lively Manner, to enlighten the Understandings, move the Affections, and stick in the Memory. And the Ancients (as a great Man of our own observes) had this Advantage of later Poets, “ That the Fashion of the World, (as he speaks,) “ in their Times, was more apt to ravish their “ Thoughts with Admiration; wonderful “ Events being then more frequent, and their “ frequency not abating, but rather increasing “ their Wonderment, because their Variety was “ very great, and the Apprehension of invisible or supernatural Powers in those Events “ was usual and undoubted. So that Admi- “ ration was then enforced upon Men, and the “ Breasts of those who diligently observed those “ Events, or were any Way disposed by Nature “ to it, were inspired with lively and sublime “ Affections, apt to vent themselves in such poetical Phrase and Resemblances as we cannot “ reach, unless we raise our Invention by Imitation, and stir up Admiration by Meditation and Study. But now, our Senses being “ neither moved with such extraordinary Effects of God’s Power, nor our Minds bent “ to observe the Ways of his Wisdom, so as to “ be stricken with true Observation of them, “ we have fewer good sacred Poems, than of “ any other kind.”

Thus Dr. Jackson, *Book I. on the Creed, Chap. 14.* *David Chytræus* also hath an excellent Discourse on this Subject, to shew that the ancient Poetry among the Heathen, contained the Doctrine of God, and of celestial Things; all the Offices and Rewards of Virtue, with the Punishment of Vice; the History of their Kings, and the noble Acts of famous Men, *Tome I. of his Works, p. 154, &c.* where he confirms this out of the Verses of *Orpheus*, who lived (as he computes) about an hundred and fifty Years before *David*; and those of *Pindar*, *Simonides*, and the rest, who lived in the Time of the War with *Xerxes*. But *Moses* led the Way to them all; whose Mind

was raised to that Sublimity of Thoughts and Speech, which we find in his Songs, by Admiration of those strange Events which he saw, *Exod. xv. Numb. xxi.* and here in the next Chapter, wherein he was followed by *Deborah*, *Barak*, and *Hannah*, &c. in After-times, *Judges v. 1 Sam. ii.*

C H A P. XXXII.

Verse 1. **G**IVE Ear, O ye Heavens, and I will speak; and hear, O Earth, the Words of my Mouth.] He calls Angels and Men to bear witnesses (*xxx. 19.*) that the *Israelites* had been admonished of their Duty, and warned of their Danger; and this, not by Words of his own Invention, but which were put into his Mouth by the Spirit of God. Or (after an elegant Form of Speech,) he calls upon all insensible Creatures every where to listen to him, that he might awaken the *Israelites* out of their Stupidity, or upbraid them as a People that had Ears to hear, and would not hear him. And, as some of themselves have observed, he may be thought to intimate hereby, that if they would not hearken and keep his Precepts, the *Heavens* were forbidden to give them Rain, and the *Earth* to bring forth Fruit. The Gloss also of the *Hierusalem Targum* is not amiss, that *Moses* being shortly to die, calls the *Heavens* and the *Earth*, which endure through all Ages, to be Witnesses against them when he was gone. But the following Observation is too curious; That *Isaiab* when he prophesied, *i. e.* being far remote from the *Heavens*, and near to the *Earth*, calls upon the *Heavens* to hear, and the *Earth* to give Ear, or attend: Whereas *Moses*, quite contrary, approaching now very near to the *Heavens*, calls upon them to attend or give Ear, and being in Spirit remote from the *Earth*, bids it hear.

Ver. 2. *My Doctrine shall drop as the Rain, my Speech shall distill as the Dew.*] Or, *Let my Doctrine drop, &c.* For this seems to be a Prayer, that his Words which were sent from Heaven to them, might sink into their Hearts, and soften them, as the Drops of Rain and the Dew do the *Earth*, and produce such Fruits of Obedience as might make them happy.

As the small Rain upon the tender Herb, and as the Showers upon the Grass.] The aforesaid *Targum* thus paraphrases this whole Verse; *Let the Doctrine of my Law be as sweet upon the Children of Israel as the Rain; and the Word of my Mouth be received by them, as the delectable Dew: Let it be as gentle Showers refreshing the Grass, and as the Drops of the latter Rain, descending and watering the Blades of Corn in the Month of March.*

Ver. 3. *Because I will publish the Name of the LORD.*] For my Song shall be concerning the LORD of Heaven and Earth, whose glorious Perfections I will proclaim; which make him the sole Object of our Worship.

Ascribe ye Greatness unto our God.] Acknowledge therefore the infinite Power of our God; and his sovereign Dominion over all; and give Honour and Service to none besides him.

These

These three first Verses seem to be the Preface to the Song; and now follows the Song itself; which *Josephus* calls *Ποίημα ἐξαμέτρον*, *a Poem in Hexameter Verse*; *Lib. IV. Antiq. Cap. 8.*

Ver. 4. *He is the Rock.*] Always endures, and never changes; so that in him we may find at all Times a sure Refuge.

His Work is perfect.] Whatsoever he undertakes, he perfects and compleats it.

For all his Ways are Judgments.] He doth nothing without the greatest Reason, and according to the Rules of the exactest Justice.

A God of Truth.] Who is faithful to his Promises.

And without Iniquity.] And never deceives or wrongs any Man.

Just and right is he.] Nor will he punish any Man without a Cause, or more than he deserves.

Maimonides takes the first Words of this Verse, *He is the Rock*, to signify the first Principle, and the efficient Cause of all Things without himself. For so the Word *Rock* is used, when *God* bids the Children of *Israel* *Look to the Rock out of which they were hewn*, *Isa. li. 1.* that is, to *Abraham* their Father, from whom they were descended. And so he thinks it signifies, *Ver. 18.* of this Chapter, *Of the Rock that begat thee, thou art unmindful*, i. e. of *God*, the Author of their Being. And again, *Ver. 30.* *their Rock* (i. e. the *LORD*) *sold them*. See *More Nevachim*, *P. I. Cap. 16.* And then by the next Words, *His Way is perfect*, he thinks is meant, That as he is the Creator of all Things, so there is no Defect or Superfluity in his Works. For he takes these Words to be the same with those, *Gen. i. 31.* *God saw every Thing that he had made, and behold it was very good.* See there, *P. II. Cap. 28.* and *P. III. Cap. 25.* And as his Works of Creation are most perfect, so are his Works of Providence; for he governs the World with the greatest Judgment and Justice. So he seems to understand the next Words, (*P. III. Cap. 17.*) *all his Ways are Judgments.* We are ignorant of the Methods and Reasons of his Judgments, yet no Injustice or Iniquity is to be ascribed to him. But all the Evil and all the Good that befalls any Man, or the whole Church, proceeds from the just and equal Judgment of *God*. And more largely, *Cap. 49.* “Our narrow Minds cannot apprehend either the Perfection of his Works, or the Equity of his Judgments; for we apprehend his admirable Works only by Parts, whether we look upon the Bodies of Animals, or the celestial Spheres: And in like manner we apprehend but a little of his Judgments; for that of which we are ignorant in both, is far more than that which we know of either.” I conclude this with the Words of the Author of *Sepher Cosri*, (*Part III. Sect. 11.*) “He that believes this, that all *God’s* Works are perfect, and his Ways Judgment, will always lead a sweet and pleasant Life; all Afflictions will be made light to him, nay, he will rejoice that his Iniquities are hereby alleviated, and that he shall one Day be rewarded for his Patience; which he teaches Men by his Ex-

ample, and thereby justifies the Judgments of *God.*” With respect to which, I suppose, the *Jews* now begin the Prayer which they make at the Burial of their Dead, with this Verse of *Moses’s* Song. Which Prayer they call *Tzidduck badin*, i. e. *just Judgment*, as *Leo Modena* observes, in his *History of the present Jews*, *Part V. Chap. 8.*

Ver. 5. *They have corrupted themselves, &c.*] I know not how to justify this Translation, nor that in the Margin, [*He hath corrupted himself.*] *Maimonides* translates them better; making these Words a Question, and the next Words an Answer to them, in this Manner: *Did he* (i. e. *God*, the *Rock* before spoken of) *do him any Hurt?* For the Hebrew Word *Scecebeth*, with *Lamed* after it, signifies to hurt or destroy, *Numb. xxxii. 15.* *1 Sam. xxiii. 10.* (as *Joh. Cocceius* observes, in his *Ultima Moses*, *Sect. 701.*) And so the Meaning is, *Is God to blame for the Evils that befall him?* i. e. *Israel.* Unto which the Answer follows in the next Words, which we thus translate:

Their Spot is not the Spot of his Children.] In the Hebrew, the first Word of this Sentence is *lo*, i. e. *not*, or *no*. Which the Accent *Tipcha* (as they call it) under it, shews it not to be joined with the Words that follow [*banau Mummam*], but taken by itself, being a Denial of the foregoing Question. And these Words are thus to be translated, *No, his Children are their Blot*, i. e. all the Evil that befalls them, is the Fruit of their Children’s Wickedness. And so these Words are in Effect the same with those of *Solomon*, *Prov. xix.* *The Foolishness of Man perverteth his Way, and his Heart fretteth against the LORD:* He complains of *God*, when the Fault is in himself. See *More Nevachim*, *P. III. Cap. 12.*

Onkelos translates it thus: *They corrupted to themselves, not to him, Children that served Idols*, i. e. as *Paulus Fagius* observes, They hurt themselves, not *God*, when leaving him the true *God*, they turned to Idols; for the Word *corrupt* is commonly used in Scripture, where it speaks of the Sin of Idolatry. The *Hierusalem Paraphrast* aims at the same Sense.

They are a perverse and crooked Generation.] The whole Body of them are untoward and untractable, walking contrary to *God* in all their Ways; for there being a Geminatio (as they speak) of a Syllable in the latter of these Words, [*Pethaltbol*], it increases the Sense, and makes it the same with the superlative Degree among us, importing the highest Obliquity imaginable. And these Words were never more exactly fulfilled, than in the Days of our blessed Saviour, who calls them a *wicked and adulterous, a faithless and perverse Generation*, *Matt. xvi. 4.* *xvii. 17.* And in the Days of the Apostles, who call them *Ἀλέπτες*, an absurd kind of People, *2 Thess. iii. 3.* *Who pleased not God, and were contrary to all Men*, *1 Thess. ii. 15.*

Ver. 6. *Do ye thus requite the LORD, O foolish People and unwise?*] He upbraids them with their senseless Folly, and foul Ingratitude; which in the following Words he demonstrates, by representing the Obligations he had laid upon them.

Is not he thy Father ?] Having adopted them in a peculiar Manner to be his Children, above all other People.

Who hath taught thee ?] When he rescued them from the Slavery of *Egypt*.

Hath not he made thee ?] Advanced them (for so the Word *Afa* is translated, 1 Sam. xii. 6.) to be a great and mighty People. See *Psal.* c. 3.

And established thee ?] By settling them in excellent Order, under the Government of most wise and righteous Laws. See the fourth Chapter of this Book, *Ver.* 7, 8.

Ver. 7. Remember the Days of Old.] Look back as far as you are able.

Consider the Years of many Generations.] Consult the most ancient Records ; which would inform them how God chose their Father *Abraham* long ago, and promised to bless his Posterity, as he did *Isaac* and *Jacob* in a most eminent Manner ; and sent *Joseph* by a wonderful Providence into *Egypt* to preserve them from starving, &c.

Ask thy Father, and he will shew thee ; thy Elders, and they will tell thee.] All this is to express the same Thing, that they should advise with those that knew more than themselves ; and particularly with *old Men*, (as the Word may be understood which we translate *Elders*,) who, by the Benefit of their great Age, had heard and seen more than others, and could tell them how God had dealt with them, ever since he brought them by a wonderful Power out of the Land of *Egypt*.

Ver. 8. When the most High divided to the Nations their Inheritance.] He directs them still to look farther back, and they would find, that long before *Abraham's* Time God had them in his Thoughts, even when he divided the Earth among the Sons of *Noah* and their Posterity after the Flood, *Gen.* x. 5, 25, 32.

When he separated the Sons of Adam.] Or, the Sons of *Men* ; who were one People, till he scattered them into several Parts of the Earth, and separated them into diverse Nations, by confounding their Language, *Gen.* xi. 8, 9.

He set the Bounds of the People, according to the Number of the Children of Israel.] He had then the Children of *Israel* in his Mind, before they were a Nation ; and made such a Distribution to other People, (particularly to the seven Nations of *Canaan*,) within such Bounds and Limits, as that there might be sufficient Room for so numerous a People as the *Israelites*, when they came to take Possession of that Country.

How the *Seventy* came to translate these Words thus, *He appointed the Bounds of the Nations according to the Number of the Angels*, it is hard to say. *Bochartus* hath made the best Conjecture about it, (which was hinted by *de Muis* before him,) *Lib.* I. *Phaleg.* Cap. 15. that they had a bad Copy before them, which left out the three first Letters of *Israel* ; and so they read *Baneel*, the Children of God, meaning the *Israelites*. Instead of which some Transcribers put the *Angels* of God, because they are sometimes called *his Sons*. Which led the antient *Greek* Fathers, who followed this Translation, into great Difficulties : And it grew a

common Opinion, that every Nation was under the Government of an Angel ; which seems to be the Meaning also of the Son of *Sirach*, *Ecclus.* xvii. 17. And many others fancying that God divided the Nations according to the Number of the Children of *Israel*, when they came into *Egypt*, which was just seventy, they thence gather there were just so many distinct Nations, and so many several Languages ; which is a Conceit of some of the *Jews*, as Mr. *Selden* observes, *Lib.* II. *de Synedr.* Cap. 9. But *Bochart*, in the Place above-named, hath given the plain and simple Meaning of this Place, in these Words ; God so distributed the Earth among the several People that were therein, that he reserved, or in his Counsel designed, such a Part of the Earth for the *Israelites*, who were then unborn, as he knew would afford a commodious Habitation to a most numerous Nation.

Ver. 9. For the LORD's Portion is his People.] And not satisfied with this Kindness, he chose them alone out of all other Nations, to be under his special Care, and to enjoy singular Privileges, which none other had ; and therefore they are called his peculiar Treasure, *Exod.* xix. 5. This *Origen* maintains to be true, against all the Cavils of *Celsus*, *Lib.* V. p. 250. *Edit. Cantabr.* where he shews how beneficial their Laws were ; and that they were taught so early to know God, to believe the Immortality of the Soul, and Rewards and Punishments in the Life to come, as demonstrated they were distinguished from all other People whatsoever. See p. 260.

Jacob is the Lot of his Inheritance.] This is the same Thing repeated in other Words ; alluding to the Manner of measuring and dividing Lands by Cords, as the Word in the *Hebrew* is, which we translate *Lot*. See *Psal.* xvi. 6. and Chap. iv. of this Book, *Ver.* 20.

Ver. 10. He found him in a desert Land.] There he first took the *Israelites* to be his peculiar People ; for so the Word we translate *found* frequently signifies. As in *Psal.* cxvi. 3. *The Pains of Hell gat hold upon me* ; where in the *Hebrew* the Words are *found me*. And in the *New Testament*, *Rom.* iv. 1. *What shall we say then, that Abraham our Father hath found ?* that is, attained.

In the waste-howling Wilderiness.] Desolate and void of all Sustenance ; where nothing was to be heard but the Howlings and Yellings of wild Beasts, *Deut.* viii. 15.

He led him about.] Conducted the *Israelites* from Place to Place, *Numb.* xxxiii. 1, 2, &c.

He instructed him.] Gave them his Laws, *Exod.* xx. 1, 2, &c. xxxiv. 1, 10, &c.

He kept them as the Apple of his Eye.] Protected and defended them from all Dangers with extraordinary Care ; for there is nothing of which we are more tender than the Sight of our Eyes ; which God hath guarded by several Coats and Humours, and Eye-Lids fenced with Hairs, to preserve it from Hurt. Unto which *R. Levi ben Gersom* thinks these Words allude.

Ver. 11. As an Eagle stirreth up her Nest, &c.] Eagles are observed to have a most tender Affection to their Young-ones ; who are here meant by *her Nest*, as *Bochartus* observes, (it

(it being a common Figure used by other Authors, to put *continens pro contento*;) whom she provokes to fly, (which is meant by *stirring up* her Nest,) by *fluttering over them* with her *Wings stretched out*. Upon which she takes them while they are so weak and feeble that they fail in their Attempt to fly, and *supporteth* them till they recover Strength to commit themselves unto the Air. See *Hierozoicon*. P. II. L. II. Cap. 3. and *J. G. Vossius de Orig. & Progr. Idolol. Lib. III. Cap. 77*. Where he observes that this Kindness to her Young-ones is chiefly found in the *black Eagle*; though something of it be seen in others: Which may be the Reason they lay but a few Eggs, because they are not able to educate many Young-ones with such tender Care.

Ver. 12. *So the LORD alone did lead him.*] *Numb. xiv. 14*. This is an exact Resemblance of GOD's tender Care of his People *Israel*. Whom he solicited, by *Moses* and *Aaron*, to aspire after their Liberty, when they were oppressed in *Egypt*; just as an Eagle excites her Young-ones, when they lie drowsy in the Filth of their Nest, to fly away. And as the Eagle *flutters over them, with her Wings spread abroad*, so GOD by his Spirit moved the *Israelites* to be obedient to their Deliverers out of *Egypt*. For *Moses* uses the very same Word, when he speaks of the Spirit of GOD *moving upon the Waters*, *Gen. i. 2*. And as the Eagle carries her fainting Young-ones on her Wings, so GOD supported them when they were weary, and upheld them in dangerous Ways. Infomuch, that he is said to carry them in his Arms, as a Father doth his Child, *Deut. i. 31. Hosea i. 1. 3*. See *Bochartus* in the Place above-named, *Cap. 4*.

And there was no strange God with him.] To help or assist him: But by his Almighty Power alone they were protected and preserved. Which made their Sin the more heinous, in sacrificing to other Gods, (*Ver. 17.*) as if they had been their Benefactors.

Ver. 13. *He made him ride on the high Places of the Earth.*] Brought the *Israelites* in a triumphant Manner to possess a noble Country, full of lofty and very fruitful Mountains, which were in *Canaan*, where they lived deliciously. So to *ride* signifies, as *Bochartus* thinks, *laute & opipare vivere*. Which he justifies by that Place in *Hosea*, x. 11. *I will make Ephraim to ride; Judah shall plow, and Jacob shall break his Clods*; That is, saith he, the People of *Israel* lived in Pleasure, when *Judah* lived laboriously, *P. I. Hierozoic. Lib. II. Cap. 41*. But to *ride*, signifies also, to subdue and conquer; which may be the Meaning here, *Psal. xlv. 4. lxvi. 12*. and to have Dominion and Rule, as *Maimonides* interprets it, in his *More Nevochim*, *P. I. Cap. 70*. In which Sense it is said of GOD himself, in the next Chapter of his Book, *He rideth upon the Heavens, for thy Help, Ver. 26*. And he rideth upon *Araboth* the highest Heavens, *Psal. lxviii. 4*.

That he might eat the Increase of the Field.] Abundance of Corn and Fruit.

And he made him to suck Honey out of the Rock.] Wild Honey; which was esteemed an excellent Food in that Country, and was some-

times found upon the Ground, sometimes in the hollow Part of Trees, and sometimes in the Clefts of Rocks, as *Bochartus* observes out of good Authors. *Hierozoicon*, *P. II. L. IV. Cap. 15*. This *Rock-Honey* seems to be spoken of as the best of this Kind, being joined with the *finest Wheat*, *Psal. lxxxix. ult.*

And Oil out of the flinty Rock.] No Part of this Country being barren, but affording something or other for their Sustenance; though some say that the Olive-Tree thrives best in Rocky Places. *Columella* himself observes, that it doth not delight either in low Places, or in high, but *magis modicos clivos amat*, but rather loves the Sides of moderately rising Hills, *Lib. VI. Cap. 6*. And *D. Chytræus* notes, that as the most generous Wine is produced upon the *Rhine*, below *Mentz*, out of the hardest Flints; *sic oleæ locis petrosis sterilibus non infelicitè proveniunt*; so Olive-Trees grow prosperously in stoney and barren Places, *Tom. I. p. 173*.

Ver. 14. *Butter of Kine.*] The Use of Butter was very ancient among the *Hebrews*, though lately known to the *Greeks*, (as I observed upon *Gen. xviii. 8.*) and it was accounted an excellent Food.

And Milk of Sheep.] Which the Scripture often mentions, *Isa. vii. 21, 22. 1 Corinth. ix. 1. 7*. And under the Word *Tzon*, as hath been often observed, *Goats* also are comprehended, whose Milk likewise is mentioned, *Prov. xxvii. 27. Aristotle* mentions both, and so doth *Columella*, and a great many others, in *Bochart's Hierozoicon*, *P. I. Lib. II. Cap. 45*. Where he proves that they made Butter of these Milks, as well as of Cows.

With the Fat of Lambs.] Well fed. For *Carim* properly signifies *Pasture Sheep*, as the same *Bochart* there observes, *Cap. 43*.

And Rams of the Breed of Basban.] A Country famous for excellent Pasture; being *εὐδαίμων*, &c. as *St. Cyril* calls it. See *Numb. xxxii. 1. 4*.

And Goats.] Of the Breed of that Country.

With the Fat of Kidneys of Wheat.] The *Hebrews* call the best of every Kind of Thing, by the Name of *the Fat*. And the *Kidneys of Wheat*, signifies large and plump Corn, affording great Plenty of Flower. *Cajetan* thinks it signifies Wheat as big as a Kidney; or rather, having that Shape, as our Kidney Beans have.

And thou shalt drink the pure Blood of the Grapes.] Most generous red Wine; very clear and bright. So *Achil. Tacius*, *Lib. II.* calls Wine *αἷμα βολέων*.

Maimonides, in his *More Nevochim*, *P. II. Cap. 47.* takes all the Expressions in this Verse to be metaphorical, signifying (as *Onkelos* allegorizes them) the Possession of all their Enemies Cities and Goods, after they had poured out their Blood like Water on the Ground.

Ver. 15. *Jeshurun waxed fat.*] Grew Rich, saith *Onkelos* and the *Hierusalem Targum*.

And kicked.] Against him who fed him so plentifully and deliciously. It seems to be a Metaphor taken from Oxen, who being stirred up with a Goad to labour, lift up their Heels and kick against him who pricks them forward.

ward. So did the *Israelites* when they were urged and pressed to their Duty by the Prophets; not only despised, but evil-entreated them.

Why *Israel* is called *Jeshurun*, is not easy to resolve. *Jo. Cocceius* (in his *Ultima Mosi*, *Scet.* 973.) derives it from *Sbur*, which signifies to *see, behold, or descry*. From whence in the Future Tense, and the Plural Number, comes *Jeshuru*, which, by the Addition of *Nun paragogicum*, as they speak, makes *Jeshurun*. that is, *The People who had the Vision of God*. I know nothing more simple, nor more probable than this; which highly aggravated their Sin, who having God so nigh unto them, (*iv. 7.*) and their Elders having had a Sight of him, (*Exod. xxiv. 10.*) were so ungrateful, as to rebel against him, and worship other Gods. Some refer this *Kicking*, to their Revolt from the House of *David*; when *Jeroboam*, to preserve his new Kingdom, set up the Golden Calves, to prevent the Return of the People to their old Master, by going up to *Jerusalem* to worship.

Thou art waxen fat, thou art grown thick, thou art covered with Fatness.] This Variety of Expressions is used to signify how exceeding bountifully God had provided for them; and withal, how very wanton and insolent they were grown, as Cattle fed in a fat Pasture are wont to be. The Words *with Fatness* (after covered) are not in the *Hebrew*, but are well supplied out of other Places, particularly, *Psal. xvii. 10.*

Then he forsook God.] The *Hierusalem Targum* here hath it, they forsook the Word of God.

Which made him.] Advanced them from a Desert where he found them, (*Ver. 6. 10.*) into a very rich and plentiful Country. This was the lamentable Effect of their *Plethora*, or Fullness; unto which we are all too prone, as an excellent Person of our own hath long ago observed. “Even such as seem most upright, “saith he, when they wax fat, spurn with the “Heel, and cast away the Memory of their “Misery, and of God’s former Mercy, behind “their Backs. And what was the Reason that “the *Israelites* waxed thus full and fat? Only “because they did not use that Exercise which “God had appointed to keep them under, and “preserve their Hearts from being lifted up, “*Deut. viii. 11, &c. Take heed to thy self, lest, “when thou hast eaten, and filled thy self, &c. “then thy Heart be lifted up, and thou forget the “LORD thy God, which brought thee out of the “Land of Egypt, &c.* The daily and lively “Representation, or Recognition of their Condition there, should have been as usual to “them as their Meat and Drink, yea, as it “were, their Thanksgiving before and after “Meats, as our *Dr. Jackson* speaks, *Book 11. “on the Creed, Chap. 34.*” And *Maimonides* himself, mentioning those very Words, *Lest when thou hast eaten, and filled thy self, &c.* very well observes, that to prevent Pride and Apostasy, which grow out of great Plenty, God commanded them to offer their First-fruits before him every Year, with a Solemn

Confession, how poor they were in the Beginning, and then raised by God to be a mighty People, *Deut. xxvi. 5, 6, &c.* For which End the Passover was instituted, *That they might remember the Day when they came forth out of Egypt all the Days of their Life, Deut. xvi. 3.* See *More Nevochim*, P. II. Cap. 39.

And lightly esteemed the Rock of their Salvation.] As there was a Progress in their insolent Forgetfulness of God, expressed in three Phrases, which may signify three Degrees of their Stupidity, (*waxen fat, grown thick, and covered with Fatness,*) so some observe as many Degrees of their Rebellion: First, They kicked against God, *i. e.* threw off the Yoke of his Laws, and refused to observe them: Secondly, They forsook God, and fell into Idolatry: And, Lastly, They lightly esteemed the Rock of their Salvation. Where the *Hebrew* Word *Nibbel* signifies more than a light Esteem; for, if it come from *Nebelab*, a dead Carcase, (as some think it doth,) it denotes the greatest Abhorrence, nothing being so much abominated among the *Jews* as a dead Carcase, the touching of which was the highest Pollution. And thus *J. Cocceius* and *Campeg. Vitringa* understand it; who observe that this was never so fulfilled as in their Behaviour towards our LORD Christ, who was indeed the Rock of their Salvation, and so vilely used by them, as if he had been the most loathsome Man upon Earth. So *Vitringa* expounds these Words (in his *Observ. Sacr. Lib. II. Cap. 9. p. 173.*) *instar flagitii tractavit rupem salutis suæ*. For this is a Word used by God himself, when he would express his utter Detestation of *Nineveh*, and his dealing with her according to her abominable Wickedness, *Nabum iii. 6. I will cast abominable Filth upon thee, and make thee vile, &c.* and when he speaks of the Disgrace he would put upon his own Temple, *Jerem. xiv. 21.* The *LXX.* indeed simply expound the Word ἀπέστη, *he departed*; but the last Words they expound ἀπὸ τῆς θεῆς σωτῆρος αὐτῶν, *from God his Saviour*, as *Onkelos* also, *his most mighty Redeemer*. Which in the most eminent Sense, is the LORD Jesus; for none brought such Salvation to them, and wrought such a Redemption for them, as he did; who is the Stone which God laid in *Sion*, &c. *Isai. xxviii. 16.* But instead of flying to him, as Men in Danger do to a Rock, or strong Fortress, they not only rejected him, but abused and put the highest Indignities upon him.

Ver. 16. They provoked him to Jealousy.] Made him extremely angry with them. For so Jealousy is described as the Rage of a Man, *Prov. vi. 34.*

With strange Gods.] Whom they fell in Love withal, and worshipped. This was the Ground of his Jealousy, their Falseness to God, who had espoused them to himself. And the *Hebrew* Word *zar* (*strange*) we sometimes translate *another*, *Job xix. 27.* So that a *strange God*, and another God, are the very same, *Psal. lxxxi. 9. Exod. xx. 3.* Therefore God saith he will not give his Glory to another, *Isa. xlii. 8.* and that their Sorrow shall be multiplied that *hasten after another God, Psal. xvi. 4.*

With

With Abominations provoked they him to Anger.] I take this to be a Repetition of the same Thing, their Idols being called *Abominations*; because God exceedingly hates them, vii. 25. 1 Kings xi. 5. Though R. Solomon and Abarbinel, by *Abominations*, here understand those filthy Mixtures forbidden in *Levit. xviii.* with Witchcrafts, and such like Wickedness. And Abarbinel refers the first Part of this Verse to the Times under the first Temple, when they worshipped the Sun, Moon, and Stars; and the latter Part of it to the Times under the second Temple, when, though they were free from Idolatry, they were corrupted with other abominable Filthiness.

Ver. 17. *They sacrificed to Devils, and not to God.]* The Hebrew Word *Schedim*, which we translate *Devils*, imports as much as *Destroyers*, (as the Devil is called, in the Book of *Revelation*, ix. 11.) evil Spirits delighting in Mischief, and leading those that worship them into Perdition. Though some think they are called *Schedim* ironically, by way of Scorn, the true God being *Schaddai*, the Omnipotent, and All-sufficient; and these called, by way of Mockery, *counterfeit Gods*, who had no Power to help their Worshippers, nor were sufficient to preserve themselves. Either of these Accounts of the Word are better than that of *Manasseh ben Israel*, who derives it from שדה a Field, because they frequent desert Places. But then they should have been called *Sedim*, not *Schedim*, as he must needs know, who was a great Master in the Hebrew Learning. The LXX. call them here δαίμονια, and so doth the Apostle, 1 Cor. x. 19. because the *Dæmons* led Men into the Impiety of worshipping other Gods, either themselves, or other Beings, which they persuaded simple People had some Divinity in them; and that not only the Stars, but even Beasts here upon the Earth, nay, Onions and Garlick, which they did not take to be Gods, but Things, by which, as intermediate Causes, their Gods were pleased or offended with them, and therefore worshipped them.

To Gods whom they knew not.] Or, as the Words may be translated, *Gods that knew not them*, that is, had never bestowed any Benefits upon them: For, as it follows, they were new Gods, never before heard of by their Ancestors.

New Gods, that newly came up.] Such as *Jeroboam's Calves*, invented out of his own Brain; and the Gods of other Nations, *Moloch* and *Baal*, which were new to the *Israelites*, and had not been known among them: For the *Dæmon Gods* were of no great Antiquity: *Bel*, or *Baal*, (as he is called in the Chaldee Dialect, (the first King of *Babel* after *Nimrod*, being the first that ever was deified, (as Mr. Mede observes,) or reputed a God after his Death; whence all other *Dæmons* were called *Baalim*, as all the Roman Emperors were called *Cæsars*, from the first Emperor of that Name. See p. 776. Besides which the Heathens had another higher sort of *Dæmons*, which had never been linked to a mortal Body, viz. those we call *Angels*, who the *Israelites* were taught to be but Ministers unto their God, and therefore not to be worshipped.

Whom your Fathers feared not.] That is, did not worship. This was a great Aggravation of their Guilt, that when they would have other Objects of Worship, they did not return unto those whom their Ancestors had revered, (the *Teraphim*, for Instance, which were the Gods of *Laban* and *Rachel*) for whose Worship they might have pretended Tradition; but chose Gods whom their Forefathers were not acquainted withal; which was a Token of a strange Proneness to Idolatry. And *Maimonides*, mentioning this Verse, observes that they worshipped not only Things that had a Being, but meer Imaginations; For which he quotes these Words of the Book *Siphri*: *It was not enough that they worshipped the Sun, Moon, and Stars, and celestial Signs, but they worshipped their Shadow.* More Nevochim. P. III. Chap. XLVI.

Ver. 18. *Of the Rock that begat thee.]* God the Author of thy Being, See Ver. 4.

Thou art unmindful.] Being wholly intent to Idols, which they themselves had made.

And hast forgotten God, that formed thee.] Into a Kingdom of Priests, making them his peculiar People, *Exod. xix. 5, 6.*

Ver. 19. *And when the LORD saw it, he abhorred them.]* Cast them off as they had done him.

Because of the Provoking of his Sons and of his Daughters.] For so they were, till they corrupted themselves, and thereby highly incensed him against them: For nothing can be so provoking as the Rebellion of Children against a most indulgent Parent. *Maimonides* translates it, *By reason of his Anger against his Sons and his Daughters.* P. I. More Nevochim, Chap. 36. Where he observes, we never find the Word *Caas* (which is here used, signifying *Indignation*) in Scripture applied to God, but only when it speaks of Idolatry.

Ver. 20. *And he said.]* Resolved.

I will hide my Face from them.] See xxxi. 17, 18.

I will see what their End shall be.] Not cease my Judgments till I have brought the worst Calamities upon them, and made an End of them, that is, of their Polity and Government.

For they are a very forward Generation.] Incorrigibly wicked.

Children in whom there is no Faith.] Who had broken their Covenant with him (xxx. 16.) so often, that they were not to be trusted, when they made Profession of Repentance. The Book of *Judges*, and, indeed, their whole History, testifies to the Truth of this.

Ver. 21. *They have moved me to Jealousy.]* See Ver. 16.

With that which is not God.] By worshipping God's Creatures, or the Works of their own Hands.

They have provoked me to Anger with their Vanities.] The same Thing, in other Words; all the Gods of the Nations, whom the *Israelites* imitated, being mere *Vanities*, (or Things of naught, as the *Hierusalem Targum* hath it,) as hath been often observed.

And I will move them to Jealousy.] He threatens

tents to be even with them, and serve them in their kind.

With those that are not a People.] Who either were not a Nation in being, at this Time; or so obscure, base, and ignoble, that they were not worthy the Name of a Nation. The Jews interpret it of the *Chaldeans*; whom God raised up on a sudden, when no Body would believe it, (*Habak. i. 5, 6, &c.*) to be a terrible Scourge to them. See *Isa. xxiii. 13.*

And I will provoke them to Anger with a foolish Nation.] The Jews thought all Nations so, except themselves. And in one Sense all the Gentiles were really so: For nothing was more foolish than to worship Creatures meaner than themselves, *Jer. x. 8.*

The Apostle applies this unto the bestowing the Blessing of the *Messiah*, whom the Jews refused, upon the Gentile World, (*Rom. x. 19.*) which strangely enraged the Jews; as we see, when our Saviour first mentioned it, *Matth. xxi. 43, 44, &c.* and when St. Paul did but speak of going to preach unto them, *Acts xxii. 21, 22.* And see *1 Thes. ii. 15, 16.* And through all Ages since it hath made them gnash their Teeth, to see so many Nations subject unto our Saviour, and honour him as God, whom they rejected as the vilest of Men.

Ver. 22. For a Fire is kindled in mine Anger.] Great and fore Calamities are compared to Fire in Scripture, (*Ezek. xxx. 8.*) which God here threatens to send upon them, as the woful Effects of his heavy Displeasure.

And shall burn unto the lowest Hell.] Never cease till they have destroyed them. For Hell and Destruction seem to be the same, *Prov. xv. 11.* And therefore the lowest Hell signifies the Depth of Misery.

And shall consume the Earth, with her Increase.] Make an utter Desolation in the Country, *Isa. i. 7.*

And set on Fire the Foundations of the Mountains.] Subvert the strongest Fortresses, which were accounted impregnable. Such as *Jerusalem*, (which *Rasi* thinks is here meant,) in whose last Destruction this was perfectly fulfilled, as it was in Part at the first, *2 Kings xxv. 9.* For *Titus* himself, as *Josephus* relates, (*Lib. VII. de Bello Judæico, Cap. 43.*) observing the vast Height of the Walls, the Bigness of every Stone, the exact Order wherein they were laid and compacted, &c. cried out, God was with us in this War, he drove the Jews from these Munitions; ἐπεὶ χεῖρες τε τῶν ὀνδρώπων, ἢ μηχαναί, τὴν πρὸς τὰς τῆς πύργου δύναμιν; for what could Mens Hands or Machines do against such Towers? Which calls to Mind, what is related, not only by *S. Chrysostom*, *Sozomen*, *Socrates*, but by *Ammianus Marcellinus* himself, an heathen Historian, (*Lib. XXIII. beginning*) how that when *Julian* the Apostate ordered the Temple of *Jerusalem* to be rebuilt, terrible Globes of Fire burst out, *prope fundamenta*, from the very Foundations, which overturned all, burnt the Workmen, and made the Place so inaccessible, that they desisted from the Attempt. The Certainty of this hath extorted the same Confession from the Jews themselves, (*David Ganz*, in his *Tzemach David*, and *R. Gedaliah*, in *Schal. Hakkabala*,) though they pre-

tend the Building went on, and was finished, but after many Years overthrown by an Earthquake.

Ver. 23. I will heap Mischief upon them.] Which shall miserably oppress and crush them.

And spend all my Arrows upon them.] His Judgments and Plagues are oft compared to Arrows shot at them, (*Psal. vii. 12, 13. xxxviii. 2. xci. 5.* And he speaks in the Language of an Archer, who shoots till he hath emptied his Quiver, and hath not one Arrow left.

Ver. 24. They shall be burnt with Hunger.] This Verse and the next explains what he means by Arrows, which are here enumerated. And first he threatens a Famine, with which he saith they should be burnt; either because these Judgments are compared to Fire, *Ver. 22.* or because extream Hunger parches the inward Parts, and makes the Visage as black as a Coal, as *Jeremiah* speaks *Lament. iv. 8.*

And devoured with burning Heat.] With Fevers and Calentures, as they are called in hot Countries.

And with bitter Destruction.] With the Pestilence; which he calls bitter, because it was incurable.

And I will send the Teeth of wild Beasts upon thee.] This was another of the fore Judgments which God threaten'd to their Disobedience. See *Levit. xxvi. 22.* Upon which *Maimonides* observed, that Magicians were wont to promise them, by their Arts, to free their Cities, Fields, and Plantations from Lions and Serpents, and such like hurtful Creatures; unto whose Power God delivered them, because they forsook him, and followed Idolaters and Magicians, *More Nevoch. P. III. Cap. 37.*

With the Poison of Serpents of the Dust.] Whose Bitings were deadly. And they were exposed to them, as well as to wild Beasts, when they were forced to fly into the Wildernesses, and hide themselves in Dens and Caves; where some of them could not avoid being devoured by wild Beasts, and bitten by Serpents, which lay lurking in those Holes. So *Cocceius*, in his *Ultima Moyses, Secl. 1271.* Where he notes also, that this was fulfilled in Part when they were thrown by the Romans to wild Beasts in the Theatres, as *Josephus* relates, *Lib. VI. de Bello Judaico, Cap. 16. 20.*

Ver. 25. The Sword without, and Terror within shall destroy.] They could no where be safe; for in the Field the Sword of their Enemies cut them off; and at Home, they did not think themselves secure in their closest Chamber, but died with Fear, or made away themselves, lest they should fall into the Hands of those that fought to destroy them. See *Lament. i. 20.* Or perhaps by the Terror within, may be meant Famine and Pestilence, *Ezek. vii. 15.*

Both the young Man and the Virgin, the Suckling, with the Man of grey Hairs.] He threatens to deliver them into such merciless Hands, as would spare none, nor make any Difference of Sex or of Age. This *Huetius* refers to the last Destruction of *Jerusalem*, in his *Demonstr. Evang. Propos. IX. Cap. 173.* And *Abarbinel* also confesses it was then fulfilled.

Ver. 26. I said.] i. e. Resolved.

I would scatter them into Corners, I would make the Remembrance of them to cease from among Men.] Utterly destroy them, so that not one of them should be found; and if any remained, they should sculk, and not dare to appear among Men.

Ver. 27. *Were it not that I feared the Wrath of the Enemy.]* He that is Omnipotent is not capable of fearing any Thing: But he speaks in our Language, and gives this Reason why he did not make them cease to be a Nation, because he would not have their Enemies insult, and grow outrageous in their insolent Language, even against himself. Of which we find an Instance, *Isa. xxxvii. 28, 29.*

Left their Adversaries should behave themselves strangely.] Ascribe all this to their false Gods, (as Cocceius understands it,) which are called *strange Gods*, Ver. 16.

And lest they should say our Hand is high.] Imagine their own Power and Valour had destroyed the *Jews*; as both the *Assyrians* and *Chaldeans* boasted, *Isa. x. 7, 8, &c. Habak. i. 15, 16.*

And the LORD hath not done all this.] And attribute nothing to the most High, in all the Business. Certain it is, the Wickedness of the *Jews* was so exceeding great, that their final Extirpation had been accomplished many Generations before it came to pass, had the LORD been only just, and respected nothing but their Deserts, whom he very often preserved when they might have been justly destroyed, for such Reasons as he himself here gives; That his Glory might not be impeached among the Nations, but they might see by the strange Deliverances and Restorations of the *Jews*, that *their God was a God of Gods*, most worthy to be honoured by all the World, as he himself speaks below, *Ver. 36.* So Dr. Jackson well observes, *B. I. on the Creed, Chap. 22. Sect. 4.*

The marginal Translation of this last Clause, is also agreeable to the *Hebrew*, *Our high Hand, and not the LORD, hath done all this.* To prevent which wrong Construction of God's Judgments upon them, he took such a Time for the Execution of them, (as *Conradus Pellicanus* well observes) when the World began to be better instructed by the Coming of Christ. So that *Titus* himself said, as I noted before, that it was God, and not the Hands of the *Romans*, that destroyed them. See *xxix. 24.* and this Chapter, *Ver. 22.*

Ver. 28. *For they are a Nation void of Counsel.]* The *Hebrew* word *abad* (which is commonly translated *perish*, and here we translate *void*) signifies, in the *Ethiopick* Language, is *Foolish* or *Mad*, as *Job Ludolphus* observes in his excellent History of that Country. Which makes it probable, this was the antient Sense of the Word among the *Hebrews*, and gives the best Account of this Place, which may be thus translated, *They are a Nation foolish in their Counsel.* Whose Counsels led them to such Courses as utterly undid them; and when they seemed most wise, they madly ruined themselves. And thus those Words of *Jeremiah* may be best translated, *The Heart of the King is foolish*, *iv. 9.*

Neither is there any Understanding in them.] They did not understand what was good for themselves; but imprudently chose that which did them Mischief. Some refer this to the Enemies of the *Jews*, before spoken of: But that seems not so agreeable to what follows, which relates to the same Persons, and most likely expresses God's Compassion towards the senseless *Jews*. *Huetius* applies this to their stupid Blindness at their last Destruction; which they were so far from preventing, that they drew it upon themselves, as *Josephus* shews. See *xxviii. 28, 29.*

Ver. 29. *O that they were wise.]* So as seriously to consider God's dealing with them exactly, according to what he foretold them.

That they understood this, &c.] Or, as it may be translated, *Then would they understand this, they would consider their latter End.* They would soon perceive the Hand of God in all that is befallen them; and that if they do not change their Course, (they will, in the Conclusion, be utterly undone.

Ver. 30. *How should One chase a Thousand, and Two put Ten thousand to flight?] Whence should such an amazing Change proceed? that the Israelites, who formerly with an Handful of Men put vast Armies to flight, (Levit. xxvi. 8.) should now, though never so numerous, be beaten by one or two of their Enemies, fleeing when none pursues them? Levit. xxvi. 17, 36, 37. Deut. xxviii. 25.*

Except their Rock had sold them.] A little Consideration was sufficient to make them understand, that this had been impossible, if they had not forsaken their God; who thereupon delivered them up to the Will of their Enemies. For by their *Rock* is meant God; and his *selling them*, is his quitting his Interest in them, and giving them up to be Slaves to those that hated them.

And the LORD had sent them up.] So that they could not escape the Hands of their Enemies.

Ver. 31. *For their Rock is not as our Rock.]* None of the Gods of the Heathen (whom he calls *their Rock*, because they relied on them for Safety) have such Power, as he that gave us our Being. So *Maimonides* interprets the Word *Tzur*, the Spring and Fountain of all Things.

Our Enemies themselves being Judges.] Who were often forced to acknowledge his over-ruling Power and Providence, controlling all their Designs. As the *Egyptians* confessed, *Exod. xiv. 2, 5.* and *Balaam*, *Numb. xxiii. 19, 22.* and the *Philistines*, *1 Sam. iv. 7, 8.* and the King of *Babylon*, *Dan. iii. 29.*

Ver. 32. *For their Vine is the Vine of Sodom, and of the Fields of Gomorrah.]* I suppose he speaks here of the *Israelites* (giving an Account why their Enemies so shamefully chased them, *Ver. 30.*) who are compared to a Vine, which God brought out of *Egypt*, and planted in *Canaan*, *Psal. lxxx. 8.* And the Prophet afterwards calls them, *the Plant of his Pleasure*, *Isa. v. 7.* Which was an antient Resemblance, as appears by this Place; where he represents them as such a degenerate People, that they were as bad (nay, worse, as the marginal Translation is) as the *Sodomites*, or the People of

Gomorrab: And therefore deserved (*Ver.* 26.) to be utterly destroyed, as they were. See *Isa.* i. 10. *Jer.* ii. 21.

Their Grapes are Grapes of Gall, their Clusters are bitter.] These Words represent their Actions (called *Fruit* in Scripture) to be so wicked, that they were not to be endured. And so *Josephus* describes them before their last Destruction, *Lib.* VI. *de Bello Judaico*, *Cap.* ult. where he saith, if the *Romans* had delayed to fall upon such a wicked People, he thinks either the Earth would have opened its Mouth, and swallowed them up, or a Flood drowned their City, or Thunder and Lightning from Heaven destroyed it, as it did *Sodom*. Πολὺ δὲ τῶν ταῦτα παθόντων ἦν ἑκε γένεον ἀθεωτέραν, *For they were a more Atheistical Generation, than they who suffered such Things.* And again, *Lib.* VII. *Cap.* 30. he saith, That the Time when they were destroyed was so fruitful in all Manner of Wickedness among the *Jews*, ὡς μηδὲν κακίας ἔργον ἀπερχόμενον καὶ ἀλλοτρίον, *That there was no one Work of Wickedness, that was not committed; nor can one imagine any Thing so bad, that they did not do; endeavouring publickly, as well as privately, to excel one another both in Impiety towards God, and Injustice to their Neighbours.*

Ver. 33. *Their Wine is the Poison of Dragons.*] This still represents their Fruit, that is, their Works, to be most pernicious, being compared to the Poison of Dragons. Many Authors indeed say that Dragons have no Poison in them, (as *D. Chytræus* and others observe,) but as the *Hebrew* Word *Tbaanim* signifies any Kind of Serpent, so it is certain, that the *Dragons* of *Africk* and *Arabia* had a deadly Poison in them, though those of *Greece* had not; as the famous *Bochartus* shews at large, in his *Hierozyicon*, *P.* II. *Lib.* III. *Cap.* 14. Who also observes in another Place, that the *Hebrew* Word *Rosch* signifying both the *Head* and also *Poison*; the Poison of Serpents lies partly in their Gall, partly in their Teeth, and partly in a little Bladder under their Tongue, *P.* I. *Lib.* I. *Cap.* 4.

And the cruel Venom of Asps.] The Poison of Asps is called *cruel*, because it is accounted the acutest of all other, instantly penetrating into the vital Parts. Whence the Proverb δῆγμα ἀσπίδων, *the Biting of Asps*, for an incurable Wound. For thy who are bitten with an Asp, seldom escape with their Life; as *Aristotle*, *Pliny*, and a great many other Authors observe, in *Bochart.* *P.* II. *Lib.* III. *Cap.* 5.

Ver. 34. *Is not this.*] That is, the Vengeance he is going to speak of in the following Verses. For this Particle *hu*, often refers to what comes after, not to what goes before; as *Cocceius* observes.

Laid up in Store with me.] To be produced in due Time.

Sealed up among my Treasures.] He speaks of it as a Matter determined or decreed, as Deeds are which are signed and sealed, though not presently executed, but kept safely in a Cabinet. And the Meaning of this Verse is, That though he did not speedily punish Evil-doers, it is not because he doth not observe them, or for-

gets what they do; for he hath prefixed a Time to reckon with them, as will appear in the Issue.

Ver. 35. *To me belongeth Vengeance and Recompence.*] As the supream LORD, Governor, and Judge of the World, whose Office it is to punish Offenders. It is evident the Apostle alledging these Words, *Rom.* xii. 9. ἐμοὶ ἐκδίκησις, *Vengeance is mine*, (or *to me belongeth Vengeance*,) exactly follows the *Hebrew* Text, and not the present LXX, which renders these Words, ἐν ἡμέρᾳ ἐκδίκησεως ἀνταποδώσω, *in the Day of Vengeance I will recompence.*

Their Feet shall slide.] Though they think themselves unmoveably fixed in their Dominion, they shall certainly fall.

In due Time.] Not so soon, perhaps, as Men may expect; but when the great Judge of the World sees it most seasonable.

For the Day of their Calamity is at Hand, and the Things that shall come upon them make haste.] When they little thought of it, and prided themselves in their Prosperity, God suddenly brought down the *Chaldeans*, who had been the great Instruments of plaguing the *Jews*, *Isaiah* xlvii. 7, 8, 9, 10, &c. *Jer.* i. 15, 27, 31. li. 6, 8. And so shall the Plagues of *Babylon* the Great come in one Day. In one Hour her great Riches shall come to nought, *Rev.* xviii. 8, 10, 17.

Ver. 36. *For the LORD shall judge his People.*] Plead their Cause, as the Scripture elsewhere speaks, (*Jer.* i. 34.) and deliver them from the Oppression of their Enemies; as this Phrase is often used in the Book of *Psalms*, vii. 8. x. 18.

And repent himself for his Servants.] Have Mercy upon them, (as the *Vulgar* truly expresses the Sense,) and turn his Hand, which punishes them, upon their Enemies. See *Jerem.* i. 20. li. 24.

When he sees that their Power is gone.] That they are not able to help themselves. That's the *due Time* or *Season*, before mentioned, for God to interpose; when the Enemies of his People think themselves irresistible, there being none able to oppose them.

And there is none shut up, or left.] Some refer this to Persons, and others to Things; and either Way it signifies their Condition to be so forlorn, that they could do nothing, either by Men or by Money, for their Deliverance. *J. Forsterus* translates these Words *Custoditum aut neglectum*, i. e. precious or vile. By which wonderful Deliverance and Restoration, when they were so totally destitute of all Help, all the World was given to understand, that there is no God like unto the LORD.

Ver. 37. *And he shall say.*] Or, *It shall be said.*

Where are their Gods, their Rock in whom they trusted?] It is dubious, whether these Words be directed to the *Jews*, or to the *Gentiles* who had oppressed them. It seems most agreeable to take them as a Reproach to the Enemies of the *Jews*, who had long bragged of the Power of their Gods, and ascribed all their Success to them, (*Ver.* 27.) who now could not deliver them in their Distress.

Ver. 38. *Which did eat the fat of their Sacrifices, and drank the Wine of their Drink-Offerings.*] For the same Rites were used among the *Gentiles*, as among the *Jews*; who offered all the Fat upon the Altar, and there poured out the Wine which accompanied the Meat-Offering, &c. See *Numb.* xv. The LXX. refer this to the Worshippers themselves, and translate it thus, (agreeably enough to the *Hebrew*.) *The Fat of whose Sacrifices ye eat, and drank the Wine of their Drink-Offerings.* And *Onkelos* to the same Purpose.

Let them rise up and help you, and be your Protection.] From the Calamity which was unavoidably coming upon them, *Isa.* xlvi. 1, 2, 7. *Jer.* li. 17, 18.

Ver. 39. *See now.*] Open your Eyes now at last, and be convinced, by your sad Experience, of your Error.

That I, even I am he.] That it is I, and none but I who have made these Changes in the World: First making you Instruments in punishing my People; and now inflicting the like Punishments upon you, *Jerem.* li. 24, 25, 49.

The Words in the *Hebrew* being, *I, I am he*, the Author of the *Old Nitzacon* was sensible that we Christians might hence observe, that there are two who are here called God, the Father and the Son. And therefore takes Care to inform his Reader, that there are not two first Principles of Things. Which, as no Christian is so foolish as to affirm, so their own Authors have acknowledged more Persons than one, here called God. Thus *Jonathan* in his Paraphrase, plainly supposes another Person in the Divinity, whom he calls the Word, when he thus explains this Verse; *When the Word of the LORD shall reveal himself to redeem his People, he shall say to all People, I am he that have been and am, and shall be*, (See *Revel.* i. 8.) *and by my Word kill and make alive. I smote the People of Israel, and I will heal them in the End of the Days.* Which makes these Words a plain Prophecy of the *Messiah*, and him to be God. And so the *Hierusalem Targum*: See, *that I now am he in my Word, and there is no God besides me: I am he who kill the Living in this World, and raise the Dead in the World to come, &c.*

And there is no God with me.] As I have no Superior, so neither have I any Equal.

I kill and I make alive, I wound and I heal.] If I please to destroy any People for their Sins, none can hinder me; and if any repent and implore my Mercy, I restore them to perfect Safety. *R. Isaac*, in his *Chissuk Emuna*, P. I. Cap. 6. Sect. 20. alledges these Words, as a Prophecy of the Resurrection of the Dead in the Days of the *Messiah*. And in another Place, Cap. 10. he alledges them as an effectual Confutation of those ancient Hereticks, who imagined two supreme Powers; one of them, the Author of all Good; and the other, the Author of all Evil, (which I observed upon *Levit.* xvi. to have been a very ancient Opinion:) For there could not be, they fancied, the same Care, which had an Influence upon both. To remove which false Conceit, God declares, *I kill*, as well as *make alive*, &c. And for the

same Reason he saith, in *Isa.* xlv. 7. *I form the Light, and create Darkness; I make Peace, and create Evil: I the LORD do all these Things.*

Neither is there any that can deliver out of my Hand.] Nor can any reverse the Judgment, that I pass upon Men.

Ver. 40. *For I lift up my Hand to Heaven.*] Swear solemnly to do what follows, viz. be revenged on his Enemies, as well as deliver his People. Thus *Abraham* anciently swore, *Gen.* xiv. 22. And when God promised to bring the *Israelites* into *Canaan*, he is said to lift up his Hand, *Exod.* vi. 8. *Nehem.* ix. 15. From whence some think the Word *promittere* is derived, signifying to engage by stretching out the Hand. And that from thence sprang the Custom of stretching out, and lifting up their Hand, when they swear. Which the *Gentiles* practised, as those known Words of *Virgil* inform us, *Aeneid.* XII.

Suspiciens Cælum tenditque ad sidera dextram.

When God therefore is said to lift up his Hand to Heaven, the Meaning is, he swears by himself; as it here follows.

And say, I live for ever.] As sure as I live.

Ver. 41. *If I whet my glittering Sword.*] Make all Things ready for the execution of my Judgments.

And my Hand take hold of Judgment. I begin to punish.

I will render Vengeance to mine Enemies.] None shall stop my Proceedings, to be fully avenged of them.

And will reward them that hate me.] For as *Jeremiah* speaks, li. 56. *The LORD GOD of Recompences will surely requite. For it is the Vengeance of the LORD:* (as he speaks in the foregoing Chapter concerning *Babylon*, l. 15.) *Take Vengeance upon her; as she hath done, do unto her.*

Ver. 42. *I will make mine Arrows drunk with Blood, and my Sword shall devour Flesh.*] Make an exceeding great Slaughter, *Isaiah* xxxiv. 5, 6.

With the Blood of the Slain, and of the Captives.] This signifies, none should be spared: For they should be killed who were taken Captive, as well as those that fell in the Battle.

From the Beginning of Revenges upon the Enemy.] How the *Hebrew* Word *Paroth* comes to signify *Revenge*, I am not able to give an Account; but in that Sense we take it both here, and in *Judges* v. 2. The Word *Para*, from whence it seems to be derived, signifies *to make bare*, or *naked*. And so the vulgar *Latin* here understands it; and thence *Job. Forsterus* hath given a probable Sense of these Words, (taking *Rosch*, which we translate *Beginning*, for the Head, as it properly signifies, or the King,) in this Manner, *because of the Baring*, (i. e. *making bare*) *of the head by the Enemy*; that is, the taking away of the Kingdom and Priesthood from *Israel*. The LXX. translate it ἀπὸ κεφαλῆς ἀρχόντων ἐχθρῶν, *from the Head of the Princes of the Enemies*. Which is a Sense very agreeable, if we could find any Word in the *Hebrew* like to *Paroth* that signifies *Princes* or *Rulers*. But I think there is a more simple

Sense may be given of these Words, than any of the forementioned, only by supposing the Particle *Lamed* to be omitted (as in many other Places) before *Paroth*, which is this, *from the King to the Slave of the Enemies*. For they were wont to shave their Captives, as every one knows, by way of Contempt and Scorn. Which is the Reason God threatens *Baldness* so often to the *Israelites* by his Prophets, when he was so angry with them, that he gave them up to be Slaves. Next to this is the Translation of *Onkelos*, *I will take away* (those Words he adds) *the Crowns from the Head of the Enemy*. Which was the making the King's Head bare.

This universal Slaughter is most notably expressed by *Jeremiah*, l. 35, 36, 37, 43. And some think this Prophecy will be then most amply fulfilled, when the *Jews* shall be called, and made Members of the Church of Christ. See Dr. *Jackson*, Book XI. on the *Creed*, Chap. 12.

Ver. 43. *Rejoice, O ye Nations, with his People.*] Here the Particle *Eth* is omitted before *Ammo*, as I supposed, in the foregoing Words, *Lamed* to be before *Paroth*. Which made the *Vulgar* translate these Words, *O ye Nations, praise his People*. But the LXX. discerned the true Sense, and translate it as we do: The Apostle having justified their Translation in *Rom.* xv. 10. where he expresses this, Word for Word, as they do, *εὐφρανθήσε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ, Rejoice, ye Gentiles, with his People*. But it must here be noted, that before these Words the LXX. have some other, which are very remarkable, *εὐφρανθήσε ἕρηναι ἅμα αὐτῷ, ἡ προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, Rejoice, ye Heavens, together with him, and let all the Angels of God worship him*, (and then follows, *Rejoice, ye Gentiles, with his People*), which are not in the *Hebrew*, nor in the *Chaldee*, and yet the latter Clause of them, *προσκυνήσάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ, Let all the Angels of God worship him*, are the very Words of the Apostle, *Heb.* i. 6. which seem to have been taken from hence out of the LXX. for they are no where else to be found in the Scripture. The Margin, indeed, of our Bibles refers us to *Psal.* xcvi. 7. But there the Words of the LXX. are otherwise, *προσκυνήσατε, αὐτῷ πάντες ἄγγελοι αὐτοῦ, Worship him, all ye his Angels*; which are in the *second Person*; whereas here, and in the Apostle, the Words are in the *third*. We may therefore suppose rather, that the LXX. from ancient Tradition among the *Jews*, added these Words, (before they translated this Verse,) to declare unto what Time the fulfilling of them should principally belong. For *Psal.* xcvi. seems to be but a Descant (as Dr. *Jackson's* Words are) upon this Part of *Moses's* Song; from whence the *Jews* might learn the Scope of it. And accordingly the Apostle uses the Words of the LXX. here in this Place, rather than those of the *Psalmist*; because he would have the *Hebrews* understand and consider, that *Moses* himself had predicted the Exaltation of the Son of God, as the *Psalmist* afterwards expounded him.

There is another Translation of these Words of *Moses*, which is very agreeable to the Apo-

stle in *Rom.* xv. 10. *Rejoice, ye Nations, who are his People*. See *Ver.* 21. of this Chapter. Either Way, this is a plain Prophecy of the *Gentiles* becoming one Body with the People of *Israel*. And thus *Kimchi* himself translates it, *Sing, ye Gentiles, who are his People*: Which began to be fulfilled after our Saviour's Ascension to the Throne of his Glory in the Heavens, when all the Angels of God worshipped him. Hitherto *Moses* had supposed, in this Song, great Enmity between them: And that sometimes they had plagued *Israel* sorely; as at others, God rendered to them according to what they had done unto his People. But now he breaks out into a Rapture of Joy, to think that they should one Day be reconciled, and made one People of God. And the LXX. thus understanding it, might well preface to their Translation of this Verse, with the Words now mentioned, *Rejoice, ye Heavens, together with him*. For if there be Joy in Heaven, as *Procopius Gazæus* well glosses, at the Repentance of one Sinner, how much more for the Salvation of the whole World, by destroying the Devil's Tyranny? Which being to be performed by the Advancement of the Son of God into the Heavens, the next Words might well be added, *Let all the Angels of God worship him*. Which they had always done (the same *Procopius* observes) as their God who created them: But now they praise and extol his Humanity, exalted at the Right Hand of God.

For he will avenge the Blood of his Servants.] These Words seem to express some of the Motives that should persuade the *Gentiles* to become one Body with the *Jews*, (for such the Apostles, and all the first Converts were,) God's punishing all those who shed the Blood of his *Servants*; as the *Christian Martyrs* are called in the Book of the *Revelation*. In which Confidence the LXX. add another Sentence before these Words, *ἡ ἐνισχυσάτωσαν αὐτῷ πάντες υἱοὶ Θεοῦ, And let all the Sons of God be strong in him*.

And will render Vengeance to his Adversaries.] To all such as oppose this blessed Union; and first to the *Jews*, who set themselves against it, more than any others, (being mad at the Apostles for preaching to the *Gentiles*), and then to the *Romans*, who persecuted all those who embraced Christianity.

And will be merciful unto his Land.] This cannot be meant of the Land of *Israel*, which was no longer God's Land than any other, but of the whole Earth, (as *Conrad. Pellicanus* well explains it,) in which that one People of God dwells, reduced (as he speaks) in the whole Multitude of the Faithful into one Catholick Church. For they all acknowledge, from the greatest to the least, that one only Omnipotent God, with no less Devotion and Affection than *Abraham*, *Isaac*, *Jacob*, and *Moses* did.

And unto his People.] The whole World that believe in Christ, and are his faithful Servants; whose Blood he will avenge, *Rev.* xix. 2. and then set up his Tabernacle with Men, and dwell with them, and they shall be his People, and he will be their God, *Rev.* xx. 3. which I mention, because this Part of the Prophecy reaches

reaches unto the last Times, and is not yet all fulfilled.

Thus this famous Song concludes, which, as the *Jews* reckon, consists of seventy Verses, each of which contains two distinct and entire Sentences, and, as they fancy, are a Compendium of the whole Law of *Moses*. Nay, some of them (such are the idle Conceits of this Nation) think this Hymn is so perfect a Prophecy, that it contains in it the Names of all the Men in the World; which they undertake to find, and by that Versicle where it is, to tell what Fortune he, whose Name they seek, shall have in the World. Thus instead of observing seriously what *Moses* foretold would certainly befall themselves, their Superstition and Hardness of Heart have led them to vain Conjectures concerning other Men. See *Jo. Wagenfeil* upon *Sota*, p. 164, &c. where he saith a *Jew* undertook to shew him his Name in this Song, which fell out in a Verse that signified Prosperity to him. And since him *Martinus Mauritius*, in his Book *de Sortitione Hebræorum*, Cap. 16. Sect. 3, 4, 5.

Ver. 44. *And Moses came, and spake all the Words of this Song in the Ears of the People.*] The very same that is said before he spake this Song, (xxx. 30.) and is now repeated at the Conclusion of it, to express his Fidelity in his Office to the very last.

He and Hosea the Son of Nun.] Who was now his Assistant in this Work, as he was designed to be his Successor after his Death. He is commonly called *Joshua*, but *Oshea* was his Name at the first, *Numb.* xiii. 8.

Ver. 45. *And Moses made an End of speaking all these Words to all Israel.*] When he had made an End of speaking them, then he added what follows.

Ver. 46. *And he said unto them, set your Hearts unto all the Words which I testify among you this Day.*] Apply your Minds to press upon yourselves the Observation of all these Things. For this Expression is a little more than letting them be in their Heart, vi. 6. or laying them up in their Heart, xi. 18. For they were so to retain the Remembrance of them, as to attend unto them, and consider them.

Which ye shall command your Children to observe to do.] This necessary Duty of instructing their Children is often pressed, (iv. 10. vi. 7. xi. 19.) because without this Care their Religion would soon be lost; but by this means might be preserved and propagated to all Generations.

All the Words of this Law.] Which they might be certain was delivered by God to *Moses*; there being as many Witnesses of God's Presence with him, as there were Men in their Nation. But he had seen so many Instances of their Unbelief, that he uses all the Ways, Manners, and Forms (as *Pellicanus* observes) that he could think of to urge them to Obedience: By delivering them Tables of their Laws written by God himself, by Books, by Pillars, by Blessings, Cursings, Obtestations, Threatenings, long Exhortations, Songs, Phylacteries, and other Ceremonies, &c. which he continued to do as long as he had Breath, and was able to

speak, that they and their Posterity might be happy.

Ver. 47. *For it is not a vain Thing for you.*] You shall not employ your Diligence in this Matter unprofitably. The *Jews* upon these Words have founded a Maxim, which *Maimonides* often mentions, *That every Precept hath its End and Use; which, though they do not appear to us, are grounded upon strong Causes and Reasons.* *More Nevochim*, P. III. Cap. 26. and 50. The Design, for Instance, of many ceremonial Laws, cannot now be fully discerned, because they were instituted directly contrary to the idolatrous Rites of the *Zabii*; which are long since utterly abolished, and but imperfectly recorded in those ancient Authors that speak of them.

Because it is your Life.] The Means to make you an happy People. Here are two Benefits, saith *R. Isaac*, which are promised by the Observation of this Law; a spiritual and a corporal. The *Spiritual* in these Words, and the *Corporal* in the next, *ye shall prolong your Days*, &c. And he puts the *Spiritual* first, though among all corporal Blessings, this of long Life be the chief, *Chissuk Emuna*, Part I. Cap. 18.

And through this Thing.] By teaching your Children to observe to do all that is commanded in this Law.

You shall prolong your Days in the Land whither you go over Jordan to possess it.] Have the great Blessing of a long Life in all Manner of Happiness, which your Posterity shall enjoy for many Generations in the Land of *Canaan*. By which it appears, that nothing else but Contempt of this Law could have ejected them out of this Country.

Ver. 48. *And the LORD spake unto Moses that self-same Day.*] Immediately after he had ended the foregoing Song, and given this Admonition at the Conclusion of it.

Ver. 49. *Get thee up into this Mountain Abarim.*] Which he had pointed him unto before, and told him what he doth now, *Numb.* xxvii. 12.

Unto Mount Nebo.] *Abarim* was a Ridge of Hills, whereof *Nebo* was one. See there upon *Numb.* xxvii. 2.

Which is in the Land of Moab, that is over-against Jericho.] This is a more particular Description of the Site of this Mountain, than he gave before in the Book of Numbers.

Behold the Land of Canaan, which I give unto the Children of Israel for a Possession.] Which he might easily do from the highest Part of the Mountain, called *Pisgah*, *Deut.* iii. 27.

Ver. 50. *And die in the Mount whither thou goest up.*] After he had taken a View of the Land every Way.

And be gathered unto thy People.] To *Abraham*, *Isaac*, and *Jacob*. This signifies, saith *R. Isaac*, that he should be associated and joined to the Souls of the Just, who are called *his People*. For the People of *Moses* were not buried in Mount *Abarim*; and therefore he doth not speak, of gathering his Body to their Bodies, but of his Soul to their Souls. *Chissuk Emuna*, Part I. Cap. 11.

As Aaron thy Brother died in Mount Hor, and was gathered unto his People.] See Numb. xx. 24, 28. xxxiii. 38.

Ver. 51. Because ye trespassed against me among the Children of Israel, &c.] Rebelled against his Commandment, as he speaks, Numb. xxvii. 14.

Because ye sanctified me not in the Midst of the Children of Israel, Numb. xx. 12. xxvii. 14.

Ver. 52. Yet thou shalt see the Land before thee.] He had earnestly begged of God that he might go over Jordan; but he denied him that Favour, Deut. i. 37. iii. 25, 27. yet he was pleased to mitigate his Punishment, by letting him enjoy a Sight of that good Country, into which he might not enter.

But thou shalt not go thither unto the Land which I give the Children of Israel.] By which the Israelites should have learnt, that as Moses left them short of the promised Land, and could not bring them into the Possession of it; so his Law did not contain a perfect Revelation of God's Will, but they were to expect something beyond it.

C H A P. XXXIII.

Verse 1. AND this is the Blessing.] As Jacob blessed his Children, at his Departure out of the World, when God had begun to fulfil the Promise to Abraham, of giving him a numerous Offspring; so Moses having seen them vastly increased, and ready to enter upon the Land promised to them, (Gen. xv. 18, &c.) takes his Farewel of them, with a Blessing pronounced upon the People in general, and upon each Tribe in particular. Which is in Part prophetic, as the Blessing of Jacob was, and delivered in the prophetick Stile, which hath some Difficulty and Obscurity in it; on purpose, perhaps, to excite their diligent Study to enquire into the Meaning. See Gen. xlix. 1, 3.

Wherewith Moses the Man of God.] Or, the Prophet of the LORD, as Onkelos translates it: For Prophets are called Men of God in the Holy Books, 1 Sam. ix. 6, 7, 8. 1 Kings xiii. 1. 1 Tim. vi. 11. 2 Tim. iii. 17. 2 Pet. i. 21. because in the Exercise of their sacred Function, they did not deliver their own Sense, nor the Sense of other Men, but the Mind and Will of God who spake by them.

Blessed the Children of Israel before his Death.] Before he went up into Mount Abarim to die, (xxxii. 49.) he pray'd God to bless them; and also foretold their future State and Condition. Such had been the ancient Custom among the holy Patriarchs, (as we learn from the Example of Jacob,) to admonish their Posterity upon their dying Beds of such Things as they thought most imported them: For then they could not but be thought to speak most sincerely; and their Words were apt to be entertained with greater Respect, and preserved in Mind with greater Care. Moses therefore, their Deliverer, Leader, and Law-giver, concludes his Life in the same Manner; and it's very likely deposited these dying Words with them, in Writing.

*Ver. 2. And he said, the LORD came from Sinai.] And in the first Place, he endeavours to make them sensible of what God had done already for them: And the chief of all his Benefits being the Revelation of his Mind and Will to them, he commemorates that as a common Blessing to them all, before he begins to speak in particular to each Tribe: For that is meant by the LORD came from Sinai; where he appeared in a most glorious Manner, and from thence promulgated his Law with the greatest Solemnity, Exod. xx. And thus the Gentiles took an unwonted Brightness in any Place to be a Token of the *Ἐπιφάνεια*, Appearance or Advent of some of their Gods in that Place. As also a great Commotion in any Place, they took for another Token of it. See the illustrious Spanhemius, in his Annotations upon Callimachus's Hymn to Apollo, Ver. 7. which they seem to have learnt from this Appearance of God on Mount Sinai, and the Quaking of that Mountain, when God appeared on it.*

*And rose up from Seir unto them, and shone forth from Mount Paran.] There is no Difficulty in the foregoing Words, it being evident that God came down on Mount Sinai, and thence delivered his Commands to the Israelites, and espoused them for his People. But how he rose up from Seir unto them, the Country of Edom, and shone from Paran the Country of Ishmael, is not so easy to understand. The Jews indeed, who were wont to solve all Difficulties, by inventing what they please, are not troubled to give an Account of these Words; which signify, they fancy, that the Divine Glory first resided upon Mount Seir, where God propounded his Law to the Children of Esau; but they would not have it, because they found these Words in it, *Thou shalt not kill*; he went therefore to Paran, and offered it to the Children of Ishmael, but they refused it also, because they found these Words in it, *Thou shalt not steal*; so he came to Sinai, and gave it to the Israelites, who said, *All the Words which the LORD hath said, will we do*, Exod. xxiv. 3. Thus the Hierusalem Targum, and Pirke Eliezer, and some other more antient Authors, with this Addition, that he offered the Law to all the Nations of the World, but they rejected it, because it is written, *Thou shalt have none other Gods but me*. But this looks so like a Fable, that some of themselves are ashamed of it, and have given a better Sense of the Words, though I cannot say the true one. For thus Abraham Peritsol expounds them, *The true Law came out of Sinai to the Israelites, by which the Edomites were so enlightened, that God might be said to rise up to them also: And afterward the celestial Influence shone out of this Law to the Ishmaelites, who were the better for it*. Thus Const. L'Empereur reports his Sense in his Annotations upon Bava kama, Cap. 4. Sect. 3. where he endeavours to make out a plainer Sense of these Words, in this Manner: Though the Mountain of Paran was nigher to Sinai than Seir was, and first occurred to those that went out of Egypt; yet there was great Reason to mention Seir before it,*

it, because *Moses* had Respect to the Order of their Journeys, and not to the Site of the Places. And their Journeys were so directed by divine Providence, that fetching a long Circuit, forward and backward, they should come to *Canaan*. In all which Turnings and Windings they were marvellously preserved and provided for, by the same good Providence which conducted them. Of this *Moses* here makes a thankful Commemoration, how he led them from Mount *Sinai* to the Borders of the Land of *Canaan*, towards Mount *Seir*, as is expressly noted by *Moses*, (compare *Deut. i. 19.* with *ii. 1.* and *Numb. xx. 14.*) From whence, by reason of their Infidelity, they were led back again towards the Red Sea, and encamped in the Extremity of the Wilderness, *Numb. xxxiii. 35.* where *Ptolemy* places *Paran*, (though there was another Part of it called *Paran* near *Kadesh*, *Numb. xiii. 3, 27.*) And from thence they were led back again in a long Circuit, to the East Part of the Land of *Canaan*. This may be one Reason why these two Places are mentioned together with *Sinai*, that God, who there appeared to them, was with them all the Time they wandered about in the Wilderness, till he brought them to the Borders of *Canaan*, where they now were. And another may be, because in Mount *Seir* the brazen Serpent was erected by God's Order, for the Cure of such as were bitten by Serpents, when they looked on it; which was an illustrious Type of our blessed Saviour, and the Salvation wrought by him, *Numb. xx. 4, 9.* And in the Desert to which *Paran* gave the Name, (because it over-looked the Whole, though very large, they received the joyful News, that they should march into *Canaan*: Or, as *D. Chytræus* understands it, in the Wilderness of *Paran* the Seventy Elders received the Spirit, to make them Assistants unto *Moses* in the Government, (*Numb. x. 12. xi. 24, &c.*) And here, I may add, *Moses* repeated his Law to them, *Deut. i. 1, 5.* who seems in this Verse to follow a Metaphor borrowed from the Sun, which first illuminates the Air, and then rises, and then spreads abroad his Beams; as God by Degrees declared his Presence with his People, whithersoever they went, first at Mount *Sinai*, then at *Seir*, and last of all here in the Wilderness of *Paran*.

But it must be acknowledged, that these Words may be interpreted in a more simple Manner, they being but a farther Amplification of what was said in the first Words, *the Lord came from Sinai*. When at the same Time he rose up from *Seir*, and shone forth from Mount *Paran*. For these Mountains were very near one to another; or rather Parts of one and the same Ridge of Mountains, as *Conr. Pellicanus* here observes; and is more clearly made out by a very learned Man among ourselves, (*Dr. Hyde*, in his excellent Notes on *Abraham Peritfol, Itinera Mundi*, p. 73.) for *Teman* (which is the same with *Paran*, *Habak. iii. 3.*) was near to *Edom*, whose chief City was *Bosra*, *Amos i. 12.* as that was near to *Sinai*.

The Ignorance of the *Mahometans* is much to be pitied, who out of this Place imagine they have found as good an Authority for the

Alcoran, as there is for the Law of *Moses*, and for the Gospel of Christ. For thus they interpret these Words, God gave the Law from *Sinai*, and the Gospel from *Seir*, (which they would have to be the same with *Galilee*, which our Saviour much frequented,) and the *Alcoran* from Mount *Paran*; which they fancy is a Mountain not far from *Mecca*. See *Dr. Pocock* upon *Greg. Abul Pharaji*, p. 183. and *Guadagnolus Resp. pro Relig. Christiana*. But the last Words of this Verse, for them, are sufficient to confute these Conceits; for they plainly shew that the whole Verse speaks of the People of *Israel*.

And he came with ten thousand of Saints.] Or, as our Mr. Mede thinks it should be translated, with his holy ten Thousands, or Myriads, that is, attended with an innumerable Company of Angels, who waited on him at the giving of the Law. See *Psal. lxviii. 7.* *Dan. vii. 10.* of which *Enoch*, perhaps, prophesied in *Part, Jude 14, 15.* And from hence it may be thought, that Notion of the Jewish Doctors, followed by *St. Stephen* and *St. Paul*, that the Law was given by Angels; had its Beginning, *Mede, Book II. p. 437.* that is, they attended upon God, as his Ministers, when he himself gave the Law.

From his Right-Hand.] With which we are wont to deliver Things to other Persons.

Went a fiery Law for them.] For the Law of *Moses* was given out of the Midst of Fire, and therefore called a Fire of Law, as the Words are in the Hebrew, *Exod. xix. 16, 18.* *Deut. iv. 11, 12. v. 22, 23, 24.* The Cabalists (as *Reuchlin* observes) fancy that God wrote the Law in a Globe of Fire, and sent it to them. But the *Hierusalem Targum* is more sober, which thus expounds it, He stretched his Right-Hand out of the Midst of Flames of Fire, and gave the Law unto his People. And *Onkelos* still better, The Law written with his Right-Hand he gave us out of the Midst of Fire. Or, as *Campeg. Vitringa* would have this latter Part of the Verse translated, On his Right-Hand a Fire, and out of the Fire a Law for them. The Meaning being, that God came to Mount *Sinai* with that Fire; for in Scripture, to be on the Right-Hand of any one, is to accompany him, *Lib. II. Observ. Sacr. Cap. 4.*

By the Conclusion of this Verse, it is apparent that the former Part of it belongs entirely to God's Mercy unto the Children of *Israel*, upon whom he bestowed his Law, in most illustrious Tokens of his Presence. Which makes it highly probable, that his rising up from *Seir* upon them, and shining from Mount *Paran*, belongs to the same Matter, that is, the Cloud wherein he descended on *Sinai*, with a vast Host of Angels, extended itself so far, as to cover the neighbouring Mountains of *Seir* and *Paran*. Though the Meaning may be, as I have shewn, that he continued his Presence with them after they went from *Sinai*, through all their Journeys in the Wilderness of *Seir* and *Paran*, till they came to the Place where they now were.

Ver. 3. Yea, He loved the People.] All this was the Effect of his Love and Kindness to the People

People of *Israel*, whom he owned for his Son, and his First-born, (*Exod. iv. 22.*) and therefore in a tender Manner brought them out of *Egypt*, (*Exod. xix. 4.*) that he might instruct them in his Laws.

All his Saints are in thy Hand.] Whereby he made them an holy Nation, (as it there follows in *Exod. xix. 5.*) whom he took into his special Care and most gracious Protection, as this Phrase signifies in many Places, *Numb. iv. 28, 33.* And *Onkelos* refers it to the mighty Power, whereby he brought them out of *Egypt*. But it may have Respect to God's Preservation and Support of them, when he gave the Law in such a terrible Manner, that *Moses* himself quaked, and yet none of them received any Harm. As for the Change of the Person from *his* to *thy*, it is very frequent in this Language, particularly in *Dan. ix. 4.*

And they set down at thy Feet.] The first Word (which we translate *sat down*) being no where else found but here, and *Isa. i. 5.* where it plainly hath another Sense, hath occasioned various Interpretations of this Sentence. But most agree in this, of *Sol. Jarchi*, that as Scholars sat at the Feet of their Master round about him, while he taught them their Lesson, so the People encompassed the Mount where God was, and heard his Law, which he thence delivered. But it is a Question, whether there was such a Custom of Scholars in those Days; and the People did not sit, but stood at the Foot of the Mount, *Exod. xx. 18.* Therefore *Onkelos* understands this of their sitting down, or pitching their Tents, where the glorious Cloud that led them rested, *Numb. x. 12, 33.*

Every one shall receive of thy Word.] This still is commonly referred to the People's receiving the Law. But *Onkelos* thinks it hath Respect to their Journeys at the Commandment of the LORD, *Numb. x. 13.* For so he interprets it, *They went forward according to thy Word.* And so the *Hierusalem Targum* expounds these and the foregoing Words; *Behold they were led, and came to the Foot of his Cloud, and went forward and rested, according to the Command of his Word.* It takes in also the other Sense of the Word *Tucchu*, (as it signifies *smiling* in *Isa. i. 5.*) in this Manner, *Though he inflicted many Chastisements upon them, yet they did not cease, nor desist from the Doctrine of the Law.*

Ver. 4. *Moses commanded us a Law.*] He commanded them to observe that Law which God had given them, when he was about to depart from them. This he did in this very Book, i. 3. v. 1. vi. 1. viii. 1, &c. He speaks of himself in the third Person, which is very usual throughout all this Book.

Even the Inheritance of the Congregation of Jacob.] As a peculiar Blessing which God had bestowed on them, and on their Posterity, above all other Nations in the World, *Deut. iv. 8.* who, as they had not this Law given to them, so they were not bound to observe it; as the *Jews* themselves conclude from this very Place. Nor did they force any Body to embrace this Law, when they made a Conquest of a neighbouring Country, but left them to their Liberty, provided they would become

Profelytes of the Gate, that is, forsake Idolatry, and keep the common Precepts enjoined to all Mankind. Thus *Maimonides* interprets the Word *Inheritance*. See *Schickard*, in his *Jus Regium*, Cap. 5. Theorem 17. and *Grotius de Jure Belli & Pacis*, Lib. I. Cap. 1. Sect. 16.

The Author of *Ez Hachajim* (a MS. highly valued by the famous *Wagenfeil*) saith, That when a Child began to speak, the Father was bound to teach him this Verse. In which, instead of מוֹשֶׁה hereditary, some of the *Jews* read מֵאַחֶיךָ espoused; as if the Law were espoused to the *Jewish* Nation. See *Wagenfeil* on *Sota*, p. 519, 520.

Ver. 5. *And he was King in Jeshurun.*] Or, *For he was King*, that is, under God, the supreme Ruler and Governor of *Israel*; and therefore, in his Name, and by his Authority, required them to observe these Laws. Which plainly shews him to have had the supreme Power in all Things, both civil and sacred. Which is excellently expressed by our Mr. *Thorndike*, in his *Review of the Rights of the Church*, &c. p. 68. where he observes, "That the *Israelites* "being made a free People by the Act of God, "bringing them out of *Egypt*, and entitling "them to the Land of *Canaan*, upon the Covenant of the Law, had *Moses* not only for "their Prophet and their Priest, (for by him "Aaron and his Successors were put into the "Priesthood, the Tabernacle and all belonging "to it consecrated,) but also for their King, "their Lawgiver, their Judge, and Commander "in Chief of their Forces under God, if not "rather God by *Moses*. For we find, that after *Moses's* Decease, either God by some extraordinary Signification of his Will and Pleasure, stirred up some Man in his Stead for the Time; or if there was none such, ruled their Proceedings himself, by *Urim* and *Thummim* answering their Demands, and directing what to do, and what Course to follow, in all the publick Affairs that concerned the State of that People. Whereupon, when they required *Samuel* to make them a King, he declared it was not *Samuel*, but himself, whom they had rejected: Because they had rejected him whom God had immediately set over them in his own Stead, by whose Death the Power returned to God, as at the Beginning."

Concerning the Word *Jeshurun*, see xxxii. 15. and *Selden*, Lib. II. de *Synedr.* Cap. 2. n. 2.

When the Heads of the People, and the Tribes of Israel were gathered together.] To renew their Covenant with God, and to receive his last Commands. See xxix. 1, 2, 9, 10. xxxi. 28, 29.

Ver. 6. *Let Reuben live, and not die, and let not his Men be few.*] In the last Clause of this Verse we repeat the Word *not* (which is wanting in the *Hebrew*) without any Necessity: For the Words may be thus translated exactly, *Let Reuben live, and not die, though his Men be few.* Which seems to be a Confirmation of the Prophecy of *Jacob*, *Gen. xlix. 4.* *That he should not excel, and yet should live, and not perish, that*

is, be in some measure a flourishing Tribe, tho' not so numerous as some others. See there. And possibly it may be here suggested, that though they passed armed over *Jordan* before their Brethren, to settle them there, (according to their Engagement, *Numb. xxxii. 27. Josh. iv. 12, 13.*) yet none of them should perish, but both they, and their Wives and Children, that staid behind them, should be all preserved.

Ver. 7. *And this is the Blessing of Judah.*] As much as to say, *Judah* shall be remarkably blessed. For these Words [*this is the Blessing*] are used of none of the rest of the Tribes, either of *Reuben* which went before, or the others that follow after. Here is no Mention made of *Simeon*, (who was next to *Reuben*,) because that Tribe was included in *Judah*, with whom their Possessions were mixed, *Josh. xix. 1.* and therefore they went together to make Expeditions, *Judg. i. 3.* *Judah* also is here put before *Levi*, because it was to be the royal Tribe, according to the Prophecy of *Jacob*; which *Moses* was assured God would fulfil, and therefore prays as follows; *And he said, Hear, LORD, the Voice of Judah.* Grant this Petition, when he calls for Help against his Enemies. So *Onkelos* paraphrases it, *Hear his Prayer, when he goes forth to War.*

And bring him unto his People.] Return him home in Peace unto his People; as the same *Onkelos* expounds it.

Let his Hands be sufficient for him.] To avenge him of his Enemies, as he also explains it.

And be thou an help to him from his Enemies.] Suffer them not to prevail over him, but give him the Victory, when he fights with them. So the *Hierusalem Targum* paraphrases these two last Passages; *Let his Hands exercise Revenge upon his Enemies in Battles, and do thou support and sustain him against those that hate him.* This was notoriously fulfilled in this Tribe, which was the most valiant and successful of all other. For in all their Wars this Tribe was the principal; and the Safety of all the rest seems to have depended upon this. See *Judg. i. 1, 2, &c. xx. 18.* And as these Places shew that this was the most considerable Tribe, before they had Kings; so after that, it was able, together with *Benjamin*, to maintain its Ground against the other ten Tribes, and all other Opposers.

Ver. 8. *And of Levi he said, let thy Thummim and thy Urim be with thy Holy-one.*] Continue in this Tribe the high Dignity of consulting with thee, and receiving Directions from thee, by the High-Priest, concerning the publick Safety. Or, as some take it, (because *Thummim* is here set before *Urim*, which is not in any other Place,) make them upright and faithful, as well as understanding and knowing, in the Discharge of their Duty. For though by *Holy-one* be principally meant the High-Priest, who was in a peculiar Manner anointed to be separated to the Service of God, especially in this Part of it, to approach him with *Urim* and *Thummim*, (which gave *Aaron* the Name of the Saint of the LORD, *Psal. cvi. 16.*) yet it comprehends all the rest of the Priests and Le-

vites, in conjunction with him; for they were all separated unto the LORD, having signalized themselves (as we speak) by their early Zeal for the LORD, when their Brethren apostatized to Idolatry. Of which *Moses* takes notice in the next Verse, *Who said unto his Father, &c. I have not seen him, &c.* regarded, that is, no Relation when they executed the Commands of God against the Worshipers of the golden Calf. See our learned *Dr. Spencer de Leg. Hebr. Lib. III. Cap. 7. Dissert. 7.* where he treats also of these Words, as they may be applied to our LORD Christ, the true *Holy-one of God*; who is, indeed, a Priest for ever, holy, harmless, undefiled, separate from Sinners, &c. *Hebr. vii. 26.*

Whom thou didst prove at Massah.] Or, whom thou hast thoroughly proved. For the Words in the *Hebrew* are, *Whom in proving thou didst prove*; the antient Interpreters not taking *Massah* for the Name of a Place, (as we do,) but for trying or proving. And so indeed the Words in the *Hebrew* seem to import; the Particle [*beth*] before *Massah*, being different from that before *Meribah*, [which is *al*,] though we translate them both alike by the Word *at*. And thus the *Hierusalem Targum* paraphrases, *Whom thou didst prove, or try; and he stood in the Trial*; that is, approved himself perfect or upright, as *Onkelos* expresses it. This procured that Tribe a Blessing from the LORD, *Exod. xxxii. 26, 29.* and brought them into special Grace and Favour with him, as the Word we translate *Holy-one* signifies. For it is not *kadoth*, but *chasid*.

And with whom thou didst strive at the Waters of Meribah.] Though God did severely chide and reprove *Moses* and *Aaron*, (who were the Heads of this Tribe,) when they were tried at the Waters of Strife, *Numb. xx. 12, 13.* yet they did not forfeit their Office by the Offence they then committed; and therefore *Moses* prays it might still continue in *Aaron's* Posterity.

Ver. 9. *Who said unto his Father and to his Mother, I have not seen him, neither did he acknowledge his Brethren, nor know his own Children.*] This relates unto the impartial Execution of Judgment by the Levites, upon the Worshipers of the Golden Calf, without Respect of Persons, *Exod. xxxii. 26, &c.* And as some will have it, to *Phineas's* Zeal, mentioned in *Numb. xxv.* But that it hath any Respect to a more ancient Judgment, given in the Case of *Judah* and *Thamar*, (as the *Hierusalem Targum* fancies,) there is no Ground to believe. See *Selden, Lib. II. de Synedr. Cap. 8. n. 2.*

For they have observed thy Word, and kept thy Covenant.] *Exod. xxxii. 28, 29.* *Abarbinel* and others make this to be the Reason of what follows.

Ver. 10. *They shall teach Jacob thy Judgments, and Israel thy Law.*] Because they were so upright, as to take no Notice of their dearest Relations, in Judgment, therefore they were intrusted with this Office of teaching the People the Statutes of God, that is, deciding all Controversies which arose about any Thing in the Law. So the *Jews* expound it; and it

is agreeable to what we read in the *seventeenth* Chapter of this Book, *Ver.* 9, 10. and many other Places, as Mr. *Selden* shews in the Place forenamed, p. 372, &c. and our Mr. *Thorndike*, in his *Religious Assemblies*, Chap. 2. where he observes, the TEACHING here mentioned consisted in declaring the Meaning and Obligation of the Law, in Matters doubtful; as is apparent from *Levit.* x. 8, 9, 10, 11. For though others might be Members of their Courts of Judgment, yet they consisted chiefly of Priests and Levites. As for *teaching* the People in their religious Assemblies, that was not so much the Office of the Priests and Levites, as of the Prophets. For though the Prophets and the Disciples of the Prophets, were commonly Priests and Levites, (who being most free from the Care of Estates and Inheritances, and by their Office, in his ceremonial Service, came nearest to God of all other Men, were most likely to be endued with an extraordinary Degree of Knowledge, and of the Fear of God,) yet it is certain, that the Charge of *teaching* the People in their Assemblies, belonged as well to those Prophets who were not Priests and Levites, as to those that were. See him, p. 25. And this was one Reason, as *Maimonides* observes, why the Tribe of *Levi* might have no Inheritance in the Land, that being free from the Trouble of ploughing and sowing, &c. they might wholly attend to the Study of the Law, and be able to teach *Israel* God's Judgments, *More Nevochim*, P. III. Cap. 39.

They shall put Incense before thee, and whole Burnt-Offerings upon thine Altar.] This was the peculiar Office and Honour of the Priests alone, to offer Incense on the golden Altar, and Burnt-Offerings upon the brazen. The *Hierusalem Targum* thus paraphrases it, *They shall put Incense of precious Spice before thee, to pacify thine Anger, and offer a most acceptable Sacrifice upon thine Altar.*

Ver. 11.] *Bless, LORD, his Substance.*] The Word we here translate *Substance*, is translated *Wealth*, viii. 17, 18. which consisted most in Cattle, (they having no Land to till,) which he prays God to increase, that they might have sufficient Sustenance for themselves and their Family. It is a strange Fancy of some of the *Jews*, that whosoever offered Incense grew rich, and therefore no Priest was suffered to offer Incense more than once, that so Riches might be derived to them all. Thus they trifle, while their Hearts are set on getting Money, and not on growing good. See *Sheringham* on *Joma*, p. 35, 36. and *Mauritius de Sortitione Hebræorum*, Cap. 24. Sect. 4.

And accept the Work of his Hands.] All their Ministry at the Altar, where the Priests officiated; or about the Tabernacle, of which the Levites had the Care.

Smite through the Loins of them that rise against him, and of them that hate him, that they rise not again.] For they who were Enemies to the Priests and Levites, were Enemies to Religion, and to all civil Government; which was chiefly administered by them, as was before observed. See xvii. 8, 9, 10, 11, 12.

Ver. 12. *And of Benjamin he said.*] He

mentions him next to *Levi*, because the Temple, in which the Priests officiated, was partly situated in his Lot.

The Beloved of the LORD.] Or, being beloved of the LORD, as the LXX. interpret it, *ἡγαπημένος τοῦ κυρίου.*

Shall dwell in Safety by him.] i. e. By the LORD; which signifies the Stability of his Portion, which had *Jerusalem* the holy City in it, as we read *Josh.* xviii. 28. For though Mount *Sion* was in the Tribe of *Judah*, and so the Sanctuary was there, (*Psal.* lxxviii. 68.) yet the City wherein it stood was not. Nay, the Ancients think the Altar of Burnt-Offering was in the Tribe of *Benjamin*, as *Kimchi* observes upon that Place before mentioned in *Joshua*. See upon *Gen.* xlix. 27. And there are Reasons to make one think, that *Sion*, in the Place forenamed, and in others, is to be taken in a large Sense, comprehending Mount *Moriab* also, (on which the Temple was built, 2 *Chron.* iii. 1.) which was in the Tribe of *Benjamin*, and consequently the Temple was situated in this Tribe.

And the LORD shall cover him all the Day long.] The Glory of the majestic Presence of the LORD shall be a Shield over him (to defend him) continually; as the *Hierusalem Targum* expounds it.

And he shall dwell upon his Shoulders.] For the divine Majesty (saith *Onkelos*) shall dwell in his Country. It being in the Temple, and the Temple in the Tribe of *Benjamin*, where it stood upon Mount *Moriab*, as the Head of a Man doth upon his Shoulders; as Dr. *Lightfoot* glosses in his *Temple-Service*, p. 145. Edit. 1. Or the Word we translate here *Shoulders* may signify, as it is translated in other Places, *Sides* (*Numb.* xxxiv. 11.) or *Borders*. And nothing is more certain, than that the divine Habitation was in the Borders of *Benjamin*, whose Lot touched *Judah's* at *Jerusalem*; and was so united to it, that when the rest fell off from *Judah*, the Tribe of *Benjamin* always adhered to it.

This being the Sense which the ancient Interpreters give of this Verse, and very agreeable to the Words, I shall not trouble the Reader with any other; but only mention a Conceit of *Conradus Pellicanus*, who by the *Beloved of the LORD* here understands *David*, who dwelt in Safety by *Benjamin*, though the King of that Tribe persecuted him, for God covered and protected him continually from Violence, &c. It is strange that a Man otherwise judicious, and well acquainted with the *Jewish* Learning, should propound this as the best Interpretation he could think of, when there is nothing of a Blessing upon *Benjamin* in it.

Ver. 13. *And of Joseph he said.*] This Tribe follows next, his Lot falling near to *Benjamin*, who lay between *Judah* and *Joseph*.

Blessed of the LORD be his Land.] He foretels, that this Tribe should be situated in a most plentiful Country, and enriched by the divine Blessing upon it.

For the precious Things of Heaven.] Sending fruitful Showers from Heaven.

For the Dew.] Together with the Evening and Morning Dews, which are no less refreshing to the Earth than Rain.

And for the Deep that coucheth beneath.] He means Springs of Water which burst out of the Bowels of the Earth, for the Use of Man and Beast.

Ver. 14. *For the precious Fruits of the Sun.]* Whose kindly Heat brings them forth, and makes them grow to Maturity.

And the precious Things put forth by the Moon.] For all Fruits are plumped by the Moon's cool and fattening Moisture in the Night, which is digested by the Sun in the Day. Or, this Passage may relate to the several Sorts of Fruit, which are produced every Month. So Onkelos interprets it, *It produced also sweet Fruits at the Beginning of every Month.* For the Word *Jerachim* in the Hebrew, being in the plural Number, signifies *Moons, i. e. Months.* And so the *Hierusalem Targum* translates it, *in every new Moon,* which comprehends the whole Month.

Ver. 15. *And for the chief Things of the antient Mountains, and for the precious Things of the lasting Hills.]* Such as Mount *Ephraim*, and *Samaria*, and *Basban*, which were exceeding fruitful in Grapes and Olives, and such like excellent Fruit: And called *antient* and *lasting*, because they were made together with the Earth, in the Beginning; and not Mounts cast up by the Art of Men. See *Gen. xlix. 20.*

Ver. 16. *For the precious Things of the Earth.]* This seems to relate to their arable Land, which he foretels should bring forth great Store of all Sorts of Corn.

The Word *Meged*, which we translate *precious*, is repeated five Times in these three last Verses, signifying that which in its kind is *most excellent and eximious*, as that great Man *Ezekiel Spanhemius* observes upon *Callimachus's* Hymn to *Diana*, *V. 245.* where mentioning several Instruments of Musick among the *Greeks*, whose Names came from the *Hebrew*, he thinks one called *Μάγadis*, (which was *ἀρχαῖον ὄργανον*, as *Athenæus* saith, but he could not tell whether a wind or stringed Instrument,) came from this *Hebrew* Word *Meged*, for it was not of a *Greek* Original. And in *Cant. iv. 13.* this Word is translated *pleasant*, as all Musick is; but that especially which was made by this Instrument *Μάγadis*. For *Plato*, who took it for a stringed Instrument, calls it *πολυχορδῶταλον*, *Anacreon*, saying he had one of *twenty* Strings, as *Spanhemius* notes upon the Hymn in *Delum*, *p. 472.*

And Fulness thereof.] By the *Fulness* of the Earth, may be meant either the Plenty and Abundance of its Fruits, or the Ripeness thereof, as *Bochartus* observes in his *Canaan*.

And for the good Will of him that dwelt in the Bush] That is, of God, whose Majesty (as *Onkelos* paraphrases) dwells in the Heavens, and was revealed to *Moses* in the Bush, *Exod. iii. 2, 4.* That is, the *SCHECHIMAH* there appeared in a most glorious Manner, and the *LORD* told *Moses* he was there present, whose good Will, which is the Fountain of all Blessings, (for to it they owed their Deliverance out of

Egypt, which God then promised to *Moses* out of the Bush,) he wished may be the peculiar Portion of *Joseph*.

Let the Blessing come upon the Head of Joseph.] The Word *Blessing* is not in the *Hebrew*; but this being connected with the foregoing Words, may be thought a Prayer, that the good Will of God, the Fountain (as I said) of all Blessings, may rest upon *Joseph*. Or, as *Onkelos* translates it, *Let all those Things* (before named) *come upon the Head of Joseph.* And so the *Hierusalem Targum* expounds it, *Let all these Blessings come, and be made perfect upon the Head of Joseph.*

Upon the Top of him that was separated from his Brethren.] That is, saith the same Targum, upon him that was made Ruler over all the Land of *Egypt*, and splendid in the Honour given him by his Brethren. See this explained upon *Gen. xlix. 26.*

Ver. 17. *His Glory is like the Firstling of his Bullock.]* The Antients thought there was so much Majesty in the Countenance of a Bull, especially of a young Bullock in its Prime, lifting up its Head, that they made it an Emblem of kingly Power, as *Bochartus* hath shewn out of several good Authors, in his *Hieroicoicon*, *P. I. Lib. II. Cap. 29.* And accordingly here it signifies, that the Tribe of *Ephraim* should have Royal Authority established in it. For he doth not compare the Person of *Joseph* to a young Bullock, (though he was a goodly Man, eminent for his Beauty and comely Proportions, *Gen. xxxix. 6.*) but the Tribes which sprang from him, as appears from the last Words of this Verse; whose Glory he here comparing to that of a young Bullock, and its Glory consisting in its Strength, the Power of the Tribes of *Joseph* is hereby denoted; which was so great, that they were the chief Support of the Kingdom of *Israel*, which began in *Jeroboam*, who was King of ten Tribes; after whom there followed a long Race of Kings, till the Captivity. There may be also some Respect in these Words unto *Joshua*, the first Governor of all the People, who was of the Tribe of *Ephraim*; as of *Manasseh* were *Jair*, *Jephthab*, and *Gideon*, who were famous Men among the Judges.

It is remarkable also here, that *Joseph* is compared to the Firstling of a Bullock, because *Reuben* being set aside for his Incest, *Joseph* had the Right of Primogeniture, in Part, translated unto him, *1 Chron. v. 1, 2.* and in consequence of it, had a double Portion in the Land of *Canaan*.

It is to be noted likewise, that he is said to be like unto the Firstling of his Bullock, because there were not more goodly Bulls any where, than in *Basban*, (*Amos iv. 1.*) which fell to the Share of some of the Children of *Manasseh*, *Josh. xvii. 5.*

There have been some great Men, who from this Place and other Conjectures, have fancied that *Joseph* was worshipped in *Egypt* after his Death, under the Form of an Ox, by the Name of *Serapis*, which *Bochartus* hath confuted in the Book forenamed, *Cap. 34.*

And his Horns are like the Horns of an Unicorn.] This is a farther Description of the Power and Strength of the House of *Joseph*: For an *Horn* is every where an Emblem of mighty Power and Force, and an *Unicorn* (as we translate the Word *Reem*) is a very strong, as well as a stately Creature. But *Bochartus* hath alledged a great many Things to prove, that *Reem* is a sort of wild Goat in *Arabia*, as big as a Deer, and of the same Colour, which they now call *Gazellas*, *P. I. Hierozoicon, Lib. III. Cap. 27.* There were some of them sent lately to the *French King* by the *Divan of Tripoli*, which had black Horns, in Shape like those of a Goat, only they were round and pointed. But the Tallness, Strength, and Swiftneſs of this Creature, together with its fierce untameable Nature, hath made *Ludolphus* (who at first was of *Bochart's* Opinion) to conclude, upon second Thoughts, that the *Reem* in Scripture signifies the *Rhinoceros*, as the *Vulgar Latin* here translates the Word. See *Lib. I. Commentar. in Histor. Æthiop. Cap. 10. n. 74.* which seems not so well to agree with these Words of *Moses*; which suppose the Creature here spoken to have two Horns, (he using the plural Number,) with which the two Tribes descended from *Joseph* are very fitly compared. And so *David* mentions the Horns of the *Reem*, *Psal. xxii. 22.* But whatsoever Creature it was, Princes and great Men were wont to be compared to it, as appears from *Iſa. xxxiv. 7.* where the *Grandees* (as we now speak) of *Edom* are called *Unicorns*, as in the following Words they are compared to *Bullocks* and *Bulls*.

With them he shall push the People together.] Throw down all that oppose him, particularly the *Canaanites*. For these (saith the *Hierusalem Targum*) are the great Men of the *Amorites*, whom *Joshua, the Son of Nun*, slew; who was of the Tribe of *Ephraim*; and the Captains which *Gideon, the Son of Joash*, slew, who was of the Tribe of *Manasseh*.

To the Ends of the Earth.] Of the Land of *Canaan*.

And they are the Ten-thousands of Ephraim, and they are the Thousands of Manasseh.] These Things shall be performed by the numerous Armies of *Ephraim* and *Manasseh*. Or these are the Benedictions of these two Tribes; the younger of which, he signifies, should be more powerful than the elder, according to the Prophecy of *Jacob*, *Gen. xlviii. 19.*

Ver. 18. And of Zebulun, he said, Rejoice Zebulun in thy going out.] About their Business, as the *Hierusalem Targum* expounds it, that is, their Merchandize; which they exercised upon the Sea of *Genesaret*, where they were situated, and not far from the *Mediterranean*; in which, he prays, they might have such good Success, as to fill their Hearts with Joy. There are those who understand this of their going out to War against their Enemies, which is the Exposition of *Onkelos*. And so this Phrase is often used, particularly in *Gen. xiv. 8.* and the Valour of this Tribe is, upon one Occasion, celebrated in *Judges v. 18.* But *Jacob's* Prophecy determines us rather to the other Sense, *Gen.*

xlix. 13. where he represents this Tribe as Mariners rather than Soldiers. Though it must be acknowledged, that there were great Numbers among them in *David's* Time, who were expert Warriors, *1 Chron. xii. 33.* and that the *Israelites* generally were not addicted to traffick, the Sea-Coast being possessed by the *Philistines*, and the *Canaanites*, save only what belonged to this Tribe.

And Issachar in thy Tents.] The same *Hierusalem Targum* expounds, *Rejoice ye House of Issachar when ye come into your Schools*: For this was a learned Tribe, at least in some Ages, as appears from *1 Chron. xii. 32.* But *Jacob's* Prophecy rather determines us to another Sense, which is, that they should grow rich by feeding Cattle, and by Husbandry: For which their Country being very proper, they chose rather that quiet Kind of Life, than Merchandize. Though they were near Neighbours to *Zebulun*, and for that Reason, as well as because they were Brethren by the same Mother, are here put both together in one Benediction. This seems also best to agree with the Phrase of rejoicing in their Tents; in which they are said anciently to dwell who fed Cattle, *Gen. iv. 10.* And perhaps the Learning that the Children of *Issachar* are said to have had, (in *1 Chron. xii. 32.*) which consisted in the Understanding of the Times, was nothing else but their Skill in the proper Seasons for sowing and planting, and pruning, &c. to know what *Israel* ought to do in the Management and Improvement of their Land; which was of great Use, especially in that Country.

Ver. 19. They shall call the People unto the Mountain.] Here *Moses* predicts the House of God should be set upon a Mountain; unto which, he saith, *Zebulun* (for the latter End of the Verse shews he speaks particularly of them) should invite the rest of their Tribes, by their Forwardness and Zeal, to go up to worship God at the three great Festivals. So the *Hierusalem Targum* paraphrases, *Behold, the People of the House of Zebulun shall be ready to go to the Mount of the holy House of the LORD.* Or by the People, perhaps, he means the Gentiles their Neighbours, whom they should endeavour to bring to the Service of the true God; which was especially fulfilled when Christ came, *Matth. iv. 15, 16.*

There they shall offer Sacrifices of Righteousness.] Liberal Sacrifices, out of their honest Gains by Merchandize.

For they shall suck of the Abundance of the Seas.] Import Abundance of various Commodities, and grow rich by their Traffick.

And of Treasure hid in the Sand.] This is a farther Amplification of the same Thing, relating particularly to their Importation of Gold, and Silver, and precious Stones, which are digged out of the Earth. Some think it hath respect to the rich Mines which were in this Country; but of that I can find no Proof.

Ver. 20. And of Gad, he said, Blessed be he that enlargeth Gad.] That is, blessed be God, who hath allotted to him such a large Inheritance; which he afterward also farther enlarged, as we read *1 Chron. v. 18, 19, 20.*

He dwelleth as a Lion.] Lives secure and fearless, though encompassed with Enemies whom the *Gadites* tore in Pieces, (as it here follows,) if they offered to molest them. For this was a very warlike Tribe, as we learn from 1 *Chron.* xii. 8. and therefore here compared to a *Lioness*, (so *Labi* signifies,) which equals a Lion, if not exceeds him in Strength and Fierceness; as *Bochartus* hath observed out of good Authors, in his *Hieroicoicon*, P. I. Lib. III. Cap. 50. And so *Onkelos* here translates it, *He dwelleth as a Lioness*. And the *Hierusalem Targum* puts in both, after this Manner; *He remains quiet, as a Lion and a Lioness; neither is there People or Kingdom that shall stand before them.*

And teareth the Arm with the Crown of the Head.] Kills the Princes with their Kings, as *Onkelos* truly expounds it. For by *Arms* are meant Men of Strength and Power; and by the *Crown of the Head* is properly to be understood the chief Commander, Ruler, or King. And therefore the LXX. also translate *Crown of the Head* by *Ἀρχοντα*, Prince or Supream Governor.

Ver. 21. *And he provided the first Part for himself.*] He first received his Portion in the Land which they conquered, as *Onkelos* expounds it. Which he is said here to *provide for himself*, because this Tribe (with *Reuben*, and Part of *Manasseh*) desired to be possessed of the Country of *Sihon*, which was accordingly given to them, *Numb.* xxxii. 1, 2, 33.

Because there, in a Portion of the Lawgiver.] Which *Moses* (who was their Lawgiver) gave them by God's Order; whereas the other nine Tribes and a half had theirs given them by *Joshua*.

Was he seated.] The Word in the *Hebrew* signifies *hid*, i. e. protected, when, going to the War in *Canaan*, they left their Wives, and Children, and Cattle, without any Defence, but God's Providence, according to the Promise they made to *Moses*, *Numb.* xxxii. 16, 17, &c. What the *Hierusalem Targum*, and *Onkelos*, and several of the Rabbins, even *Abarbinel* himself, here say, of *Moses* being buried in this Tribe, (which they make the Sense of these Words,) I think is no more to the Purpose, than what the Cabbalists observe upon this Place, That in the Blessing of *Gad*, the whole *Alphabet* is found, because *Moses*, our Master, (saith *Baal Hatturim*), was buried in his Territory, who observed the whole Law from *Aleph* to *Tau*, i. e. from the Beginning to the End. See *Theodorick Hackspan. Cab. Judaica*, n. 10.

And he came.] He speaks of this as a Thing already done, because he certainly foresaw they would perform their Engagement.

With the Heads of the People.] With the chief Commanders of the rest of the Tribes of *Israel*. Or, as the Words may be translated more literally, *He came, the Heads of the People*, i. e. the *Gadites*, marched in the Front, before the Children of *Israel*. For so was the Agreement between *Moses* and them, as we read in *Numb.* xxxii. 17. that they should go ready-armed before the Children of *Israel*. Of which Engagement *Joshua* put them in mind,

when they were entering into *Canaan*, *Josh.* i. 14. and they stood to it, *Ver.* 16, 17.

He executed the Justice of the LORD.] Upon the seven Nations of *Canaan*, whom God commanded them to extirpate.

And his Judgments with Israel.] Going in the foremost of the *Israelites* to Battle, till the whole Country was subdued to them, *Numb.* xxxii. 21, 22, 29. *Josh.* xxii. 1, 2, 3, &c.

Ver. 22. *And of Dan he said, Dan is a Lion's Whelp.*] Courageous as a young Lion; so *Onkelos*. Which was most eminently verified in *Sampson*, who was of this Tribe; and whom the Spirit of the LORD began to move in the Camp of *Dan*, *Judges* xiii. 25.

He shall leap from Bashan.] The Tribe of *Dan* had no Inheritance near *Bashan*; but he compares them to the young Lions of that Place. For Lions haunted Mountains, (*Canticles* iv. 8.) and this Mountain in particular was famous for them, and bred very fierce ones; which, every one knows, leap upon their Prey, when they assault it, and fasten their Nails and their Teeth in it. So *Bochart* observes many antient Authors describe them, P. I. *Hieroicoicon*, L. III. Cap. 2. p. 739. And thus did the *Danites* on a sudden leap from one End of *Judea* to another, and seized on the City of *Laiſh*, near to the Fountain of *Jordan*, calling it by the Name of *Dan*, as we read *Judg.* xviii. 29.

Ver. 23. *And of Naphtali he said, O Naphtali, satisfied with Favour.*] That is, with the Favour of God, which is explained in the next Words.

And full with the Blessing of the LORD.] The Word *full*, as *Maimonides* observes, signifies that which is most perfect and absolute in its Kind, *More Nevoch*. P. I. Cap. 19. Such was the Country of *Galilee*, wherein this Tribe had their Possession, which was *πίον τε πᾶσα, ἡ εὐεργεσία, &c.* (as *Josephus* speaks, *Lib.* III. *de Bello Judaico*, Cap. 4.) fat throughout in all its Parts, and very fertile; planted with all Manner of Trees, in so much that it invited him to Husbandry, who was averse to Labour; and by that means was entirely inhabited, and had no void Space in all the Country, &c.

Possess thou the West and the South.] The same *Josephus* makes this Tribe to have possessed the East and the North in the upper *Galilee*, (*Lib.* V. *Antiq.* Cap. 1. p. 142.) which is directly contrary to what *Moses* here saith; therefore *Bochartus* (in his *Hieroicoicon*, P. I. Lib. III. Cap. 18.) judiciously expounds these Words of *Moses*, not with respect to the whole Land of *Canaan*, but to the *Danites* before mentioned. For the Portion of *Naphtali* extended from the South of the City called *Dan*, or *Laiſh*, to the Sea of *Tiberias*. And so the three *Chaldee* Paraphrasts expound the *Hebrew* Word *Jam* (which we translate *West*) by the Sea of *Tiberias*, or *Genesaret*, which is the same; for the *Hebrews* call great Lakes by the Name of Seas. And by this Sea is not meant the *Mediterranean*, but the Sea of *Galilee*, or *Tiberias*, or *Genesaret*; for by all these Names it is called, as Mr. *Selden* observes in his *Mare Clausum*, p. 21.

Ver. 24. *And of Asher he said, Let Asher be blessed with Children.*] With a numerous and beautiful Issue.

Let him be acceptable to his Brethren.] All the rest of the *Israelites* shall court them, for their goodly Aspect; or (as some rather think) he prophesies this Tribe should win the Favour and Affection of others, by their Affability and obliging Behaviour; for which *Jacob* predicts they should be famous, *Gen. xlv. 21.*

And let him dip his Foot in Oil.] Be planted in a rich Soil, full of Olive-Trees; which should make Oil so plentiful, that they might not only wash their Faces but their Feet in it. *Onkelos* translates, *He shall be nourished with the Delights of Kings.*

Ver. 25. Thy shoes shall be Iron and Brasses.] Or, as in the Margin, *Under thy Feet shall be Iron*; which hath made some think these Minerals were digged out of *Libanus*, near to which lay the Tribe of *Asher*; who, according to this Exposition, trod upon a Soil full of Iron and Brasses. But no Author, *Bochartus* saith, mentions any such Thing as the Brasses of *Libanus*; and therefore some understand by these Expressions, the barbarous People that dwelt in *Galilee* of the *Gentiles*, who pressed the *Afferites*, as an Iron Shoe or Fetters do the Feet. But the *Arabick* here by *Minal*, which we translate *Shoe*, understands a Bolt or Bar; and renders this Passage, *Thy Bolts shall be Iron and Brasses*; that is, as *Onkelos* expresses it, *They shall be as strong as Iron and Brasses.* And so *Kimchi* expounding the Words of *Jonathan*, (who interpret it, *Thy Habitation shall be as strong, &c.*) saith the Meaning is, *Their Country shall be as well fenced, as if it had been shut up in brazen or iron Walls*; and *R. Solomon* to the same Purpose. See *Hieroicoicon, P. II. Lib. VI. Cap. 16.* But I have observed, that the same *Bochartus* acknowledges in his *Phaleg*, that *Sarepta*, (which the *Hebrews* call *Zarephath*, *1 Kings xvii. 9.*) a City of *Sidon*, had its Name from the Brasses and Iron which was here melted; being in great Plenty in that Country, as the *Hebrews* gather from this Blessing of the Tribe of *Asher*, (who were the Inhabitants of those Places,) *Iron and Brasses are under thy Shoe*, as he there interprets it, *Lib. IV. Cap. 34.* And so a very learned Man, long before him, *David Chytræus*, expounds these Words, and adds this Observation; *Nam Sidon & Sarepta, quæ à metallis excoquendis nomen habet, in Tribu Affer fuerunt.* For *Sidon* and *Sarepta*, which had its Name from the melting of Metals there, were in the Tribe of *Asher*.

And as thy Days, so shall thy Strength be.] The same *Chytræus* expounds it, *All the Time of their Life, they should retain the same Vigour of Body and Mind.* Which seems to be the Sense of *Onkelos*, *As the Days of thy Youth, so shall thy Strength be.* And the *Hierusalem Targum* more expressly, *Such as they were in the Days of their Youth, such they should be in their old Age.* Or simply, these Words signify, That this Tribe should grow stronger and stronger; which *Hottinger* seems to have aimed at, when he propounded this Exposition in his *Smegma Orientale, Cap. 7.* As are thy Days, so are thy Riches and Wealth. *Masius* quite contrary upon *Josh. xix. 31.* interprets these Words to signify, that they should have perpetual Conflicts with the old

Inhabitants of the Country. All which various Interpretations proceed from the uncertain Signification of the *Hebrew* Word *Daba*, which we render *Strength*.

Ver. 26. There is none like unto the God of Jeshurun.] And now, having blessed every particular Tribe, he concludes with this general Demonstration of their Happiness, that their God was not like the Gods of other Nations, but supereminent in all Perfections. And therefore they must needs be blessed, (as the same *Chytræus* explains it) who had him propitious to them, as their Father, their Keeper, their Defender, Avenger, and Saviour from all their Enemies.

Who rideth upon the Heavens in thy Help.] Who commandeth in the Heavens, as well as in the Earth; and sends Help and Succour to thee, from thence, by Thunder, Lightening, and Hail-Stones; as we read he did in many Places, *Psalms xviii. 8, 9, &c. lxviii. 33, 34, 35.* And as he that rides upon an Horse, turns him this Way, and that Way, as he pleaseth, (they are the Words of *Maimonides* in his *More Nevochim, P. I. Cap. 70.*) so God by his Power and Pleasure commands the Heavens; and is not fixed to them, as the Soul of them, (which was the foolish Opinion of the *Zabij*;) but as the Rider is far more honourable and excellent than the Beast on which he sits, and of a quite different Species from it; so God is represented by this Metaphor, (though but in a weak Manner,) as separate from the Heavens, and of a more excellent Nature, far transcending them, which are but the Instruments he uses, to fulfil his Will and Pleasure.

And in his Excellency on the Sky.] Or, as it may be translated Word for Word, *And in his Magnificence, the Clouds.* From whence he sends such Storms and Tempests, as demonstrate his Power.

Ver. 27. The eternal God is thy Refuge.] Or, *Dwelling-Place*; to whom they might always betake themselves for Safety, and never fail of it, *Psalms xc. 1.* In the *Hebrew* the Words are, *The eternal God is the Habitation*, or *Dwelling-Place*; from whence the *Jews* have framed this Maxim, to preserve all Men from having low Thoughts of God, as if he was contained in any Thing, *God is the Place wherein the World dwells, and not the World the Place where God dwells.* So *Maimonides* observes in the Place above named, out of *Bereschit Rabba*.

And underneath are the everlasting Arms.] To support all those, with an unwearied Power and Care, who commit themselves unto him.

And he shall thrust out the Enemy from before thee.] As he had carried them through the Wilderness with an unwearied Care, so he promises God would expel the *Canaanites*, and make Room for them in their Country.

And shall say, destroy them.] Give the *Israelites* Power, as well as Authority, to root them out. For to say here, is as much as to do, and therefore signifies executing their Destruction.

Ver. 28. *Israel, thou shalt dwell in Safety alone.*] Live in Quiet and Peace, separate from all other People. Or, the divine Protection shall be sufficient for their Security. This *Rashi* thinks was fulfilled in the Days of *Solomon*, *1 Kings* iv. 25. But others of them think it is still to be fulfilled.

The Fountain of Jacob.] That is, his Posterity, who flowed from him as a River from a Fountain, *Isaiah* xlviii. 1. li. 1. *Cocceius* thinks these Words should be joined to the foregoing, in this Manner, *Israel shall dwell in Safety alone by the Fountain of Jacob*, that is, by God. But though this may have some Countenance from the ancient Interpreters, (as I shall observe presently,) yet most go the other Way; there being the like Expression in *Psal.* lxviii. 26. *Bless the LORD in the Congregation, from the Fountain of Israel:* Or, as it is in the Margin, *Ye that be of the Fountain of Israel*, i. e. are derived from him as your Father.

Shall be upon a Land of Corn and Wine, also his Heavens shall drop down Dew.] In a fruitful Country; upon which the Heavens shall drop down refreshing Dews. *Onkelos* paraphrases the Whole thus, *Israel shall dwell securely alone, according to the Blessing wherewith Jacob's Father blessed them, in a Land of Corn, &c.* And so the *Hierusalem Targum*, (making more express Mention of the Word *Fountain*,) *Israel shall dwell by himself securely, from the Fountain of Benediction, wherewith Jacob blessed them, in a Land producing Wine and Oil; and the Heavens above are commanded to send Dews and Rain upon them.*

Ver. 29. *Happy art thou, O Israel.*] He was not able farther to express their Happiness, and therefore breaks out into Admiration of it; exciting them thereby to be deeply sensible of it, and affected with it.

Who is like unto thee.] Who had the LORD for their God, as he said before, *Ver.* 26, &c. and iv. 7, 8.

A People saved by the LORD.] Who have been redeemed by his mighty Power. So the *Hierusalem Targum*, *Whose Redemption (I suppose he meant out of Egypt) is from the Presence of the LORD.* Who had preserved them ever since, and would still protect them, as it here follows.

This *R. Isaac* (in *Chiffuck Emuna*, P. I. Cap. 18.) saith, signifies the spiritual Blessings God bestowed on them. For true Felicity, saith he, doth not consist in Victory over Enemies, and Plenty of Corn, or such like Things, of which he had spoken before in the foregoing Verse, but in the Salvation of the Soul, of which no Nation in the World was secure, but the *Jews*; which made *Moses*, saith he, break out into these Words, *O happy People, saved by the LORD.* As much as to say, among all People, is there any saved like to thee? This he saith, because Christians were wont to tell them, that they fixed their Minds wholly on the corporal Felicity which their Law promised them; which made him look about to find out all that he could draw to an higher Sense. And he fixes so much upon these Words, that he repeats it again, a little after, that the Salva-

tion here promised is everlasting. And yet his Eyes could not be opened to see, that this Salvation was to be brought to them by the MESSIAH: And that our LORD Jesus is he, whose Gospel is as full of such Promises, as their Law is of the Promises of Corn and Wine, and Oil.

The Shield of thy Help.] To defend them from all the Assaults of their Enemies. He adds this, saith the same *R. Isaac*, to shew that they to whom he promises spiritual Blessings, are not thereby put out of Hope of temporal; for the People that are saved by the LORD, have him also for their Shield and their Sword, as it here follows.

And who is the Sword of thy Excellency.] To cut their Enemies in Pieces, so that they should glory and boast in magnificent Victories over them. Or, as *Onkelos* translates it, *From his Presence are all the Victories of thy valiant Men.*

And thine Enemies shall be found Lyars unto thee.] Find themselves deceived in all their vain Hopes of saving themselves, or hurting the *Israelites*. Or, should be so afraid of them, that with feigned Stories they should court their Friendship, as the *Gibeonites* did. Or, more simply, should submit to them, though not heartily, yet out of Fear; as this Phrase is used, *Psal.* xviii. 44. lxvi. 3. and other Places.

And thou shalt tread upon their high Places.] Upon the Necks of their Kings, as both *Onkelos* and the *Hierusalem Targum* understand it, taking *Bamoth* here for great Men, in high Stations. And thus *Joshua* did, as we read *Josh.* x. 21. But this Word commonly signifies, either *strong Holds*, or *Places of idolatrous Worship*; which neither their great Men, nor their Gods themselves, should be able to preserve from Ruin.

C H A P. XXXIV.

Verse 1. *AND Moses went up.*] Having thus declared his affectionate Concern for the Happiness of every one of them, he took his Leave of the Elders and all the People, and went up whither God had commanded him, xxxii. 49, &c.

From the Plains of Moab.] In which was their last Station before they enter'd into *Canaan*, *Numb.* xxxiii. 48, 49, 50. Where God delivered several Commands to them, *Numb.* xxxv. 1. xxxvi. 13. and were *Moses* spake to them what we read in this Book, *Deut.* i. 5.

Unto the Mountain of Nebo.] Which was the highest Part of the Mountain of *Abarim*, as appears from *Numb.* xxvii. 12. compared with *Deut.* xxxii. 49. Near to which there was a City of the same Name, *Numb.* xxxii. 38. *Isa.* xv. 2.

To the Top of Pisgab.] Which was the very Top of the Mountain *Nebo*. See *Deut.* iii. 27. *Numb.* xxi. 20.

That is over-against Jericho.] A famous City on the other Side of *Jordan*, I see no Ground to believe that the People of *Israel* accompanied him hither; (as *Josephus* tells the Story,) with

with so many Tears, that *Moses* wept also; and having beseeched them not to take his Departure so heavily, he dismissed them together with the Elders, and remained there alone.

And the LORD.] Or, as *Jonathan* hath it, the WORD of the LORD, who had accompanied him with his blessed Presence through the Wilderness.

Shewed him all the Land of Gilead unto Dan.] God had often promised him that he should see the good Land promised to their Fathers, tho' not be permitted to enter into it, *Numb.* xxvi. 12. *Deut.* iii. 27. And now fulfils his Word, and gives him a full Prospect of it; bidding him first look *Northwards*, through the whole Land of *Gilead*; (which comprehends all that was given to the two Tribes and half on this Side *Jordan*, where they now were,) to the Land of *Naphtali*, which was in the upper *Galilee*, beyond the Sea of *Genesaret*, as far as to the utmost northern Border, which was then called *Laisb*, and afterwards *Dan*, *Joshua* xix. 47. *Judg.* xviii. 28. and in latter Times *Cesaræa Philippi*.

The Mention of *Dan*, which was not the Name of this Place, till after that Tribe had conquered *Laisb*, in the Time of the *Judges*, shews, That this was not written at the same Time with the rest of this Book, no more than what we read, *Ver.* 5, 6, 10. of his Death and Burial, &c. (unless we suppose *Moses* to have given an Account of his own Death and Burial by the Spirit of Prophecy, which is not probable,) but it is most likely by *Samuel*, who was a Prophet, and wrote by divine Authority, what he found in the Records which were left by *Joshua*, and others who succeeded him; who gave an Account of *Moses's* leaving the World, and of all that was done after, till the End of the Time of the *Judges*.

Ver. 2. And all Naphtali, and the Land of Ephraim and Manasseh.] Having seen the northern Parts, he bad him turn his Eyes towards the Midland Country, where *Ephraim* and *Manasseh* were situated.

And all the Land of Judah.] Which lay southerly.

Unto the utmost Sea.] By which some understand the Salt Sea, which lay on the south Border of the Land of *Judah*, *Numb.* xxxiv. 3. But then there will be no Mention of the Western Part of *Canaan*, which lay upon the Mediterranean or Midland Sea, which is hereby meant.

Ver. 3. And the South.] And after he had seen the South, which the Tribes of *Judah* and *Simeon* inhabited, he bad him take a View of the Eastern Parts of the Country; as it here follows.

And the Plain of the Valley of Jericho.] All the Region about *Jordan*, especially the lovely Plain of *Jericho*; which is very much celebrated by other Authors, and lay in the Tribe of *Benjamin*.

The City of Palm-Trees.] Which is often mentioned in Scripture; sometime without, and sometime with the Name of *Jericho*, *Judg.* i. 16. iii. 13. 2 *Chron.* xxviii. 15. which was so called, because a Multitude of Palm-Trees grew

about it, as *Strabo* (as well as *Josephus*) testifies in his *Geograph. Lib.* XVI. p. 763. where he describes this Plain, as Πεδίον κύκλῳ περιεχόμενον ὄρεινῃ τινί, &c. as encompassed about with Mountains, after the Manner of a Theatre, abounding with Palm-Trees, and other Garden-Trees mixed with them, for the Space of an hundred *Stadia*. And there was also, he observes, Ὁ τῆς βαλσάμου Παράδεισος, the *Paradise of Balsam*; which is a rare aromattick Plant, like to the Turpentine-Tree, whose Juice is of great Virtue and Value, &c. From which odoriferous Plant, growing here, some think this City had the Name of *Jericho*, signifying sweet-smelling. So *R. Judas* in the *Gemara* of *Beracoth*, where he mentions this Tree, as growing about *Jericho*, and thence derives its Name from the Hebrew Word *Reach*, which signifies a Sweet-Smell. This is more probable than the Conjecture of *D. Chytræus*, who imagines *Jericho* to come from *Jerec*, which signifies the Moon; and in their German Language, he thinks, might be called *Luneburgh*.

Unto Zoar.] Which lay in the Entrance of the Salt Sea.

Ver. 4. And the LORD said unto him:] After he had shewed him the Land, the WORD of the LORD (as the *Hierusalem Targum* hath it) spake these Words to him, which follow. And God having been wont to speak to *Moses* out of the Cloud of Glory, *Josephus* conceives that now he was encompassed with it, and from thence heard this Voice; which the *Jews* fancy was so loud, that the People heard it into the Camp. Thus at our Saviour's Transfiguration upon the holy Mount, a glorious Cloud overshadowed him, and his three Apostles, who heard the Voice say to them, *This is my Beloved Son*, &c. The *Samaritans*, as *Hottinger* relates in his *Smegma Orientale*, Cap. 8. p. 456. tell the Story thus: That *Joshua*, *Eleazar* the Priest, and all the Elders accompanying him to the Mount, fell into such a Passion, when they were to take their Leave, that they could not be parted from him. Whereupon the Pillar of Fire came down, which separated them from *Moses*, so that they saw him no more.

This is the Land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy Seed.] *Gen.* xii. 7. xiii. 15. xv. 18, &c.

I have caused thee to see it with thine Eyes.] Which the LORD strengthened, it is likely, with a greater Vigour than usual, that he might take a larger Prospect, than otherwise he could have done, of this Country. Or, as some of the *Jews* understand it, he laid a Map of it before his Eyes, wherein every Part of it was exactly described. But that might have been done in the Plains of *Moab*, without going up into a Mountain; therefore the other is more reasonable, that he strengthened his visive Faculty with a greater Power, to see the whole Country in its Length and Breadth, &c. And therefore some of the *Rabbins* have been so wise as to put both together, as *J. Bened. Carpzovius* observes out of several of them, (upon *Schickard's Jus Regium*, Cap. 5. Theor. 16.

who thus speak : “ GOD shewed him the whole Land, as in a Garden-Plot, forty Miles in Breadth, and as many in Length ; and gave his Eyes such a Power of contemplating the whole Land, from the Beginning to the End, that he saw Hills and Dales, what was open, and what was enclosed, remote, or nigh, at one View.”

But thou shalt not go over thither.] This he had often said to him : And now mentions it, that he might die in a comfortable Sense, that he had been as good as his Word to him, and consequently carry this Belief along with him into the other World, that he would make good the Oath which he swore to their Fathers, of bringing them into *Canaan*, and there fulfil all that he had foretold.

Ver. 5. *So Moses the Servant of the LORD.]* So GOD himself calls him after his Death, in the next Book, *Josh. i. 2, 7.* as the most eminent Minister of his, that he had hitherto employed in *Israel*. But the Observation of *R. Bechai* is not well founded, that he is not called *the Servant of the LORD* till after he was dead, and then admitted unto the nearest Familiarity with the divine Majesty : For though these very Words are not used, yet the LORD calls him *my Servant Moses*, which is the same Thing, *Numb. xii. 7.*

Died in the Land of Moab.] For this Country was still so called, because it antiently belonged to the *Moabites*, (See *Numb. xxi. 26.*) from whom *Sihon* had taken it, as *Israel* now had taken it from him : So that he really died in the Land of *Israel*.

According to the Word of the LORD.] The *Hierusalem Targum* expounds this very soberly, *According to the Sentence of the Decree of the LORD*, that is, as the LORD hath determined and declared he should, *xxxii. 49, 50.* And so this Phrase is commonly used in this very Book, *xvii. 6, 10, 11.* as well as in other Places of the *Pentateuch*, *Numb. ix. 20. xiii. 3, &c.* which will warrant this Interpretation, That *Moses* did not die of any Disease, nor was worn out with Age, but merely because GOD the supream Governor of all Things, so ordered it. But some of the *Jews*, not satisfy'd with this, have far-fetch'd Conceits concerning the Death of *Moses* from these Words : For because it is said he died, *al pi*, at the Mouth (as the Words are literally in the *Hebrew*) of the LORD, *Maimonides* himself saith, that their wise Men think, (and he seems of their Opinion,) that it signifies the LORD drew his Soul out of his Body with a Kiss. And thus died *Aaron* and *Miriam*, but none besides them. Of *Aaron* indeed it is expressly said he died, *al pi*, of the LORD, but it is not said of *Miriam* ; and yet they will have her to have had the same Favour, that is, they died, saith he, of too much Love, from the Pleasure they had in the Thoughts of GOD ; which Apprehension of GOD, conjunct with the highest Love to him, he thinks is called *kissing*, *Cant. i. 2.* *Let him kiss me with the Kisses of his Mouth, More Nevochim, P. III. Cap. 51.* But this is not the Meaning of the Phrase, though no doubt *Moses* departed this Life in a most delectable Sense and Taste of the divine Love, having no Unwillingness to

die, nor being surpris'd with Death ; for he knew the Time, and the Place, and the Manner of it : And as he did not die of any Disease, (as we said before,) or of old Age, or by external Force, but only by the Will and Pleasure of GOD, who took his Soul out of his Body ; so he did not part with it against his Will, nor with any Fear, but with a placid Mind, and composed Spirit, committed himself to GOD, in whose Embraces (as we may speak) he expired : And this it is likely the ancient *Jews* meant, when they said, *his Soul departed with a Kiss.*

As to the Time of his Death, the Scripture doth not mention the Year, the Month, and the Day ; but the *Jews* commonly place it in the last Month of the *fortieth* Year after their coming out of *Egypt*, called *ADAR*, and the *seventh* Day of that Month. Thus they say, in *Seder Olam Rabba, Cap. 10.* and in their *Kalendar* which they now follow ; and so *Patricides*, in *Hottinger's Smegma Orientale, p. 457.* But our great Primate of *Ireland* in his *Annals* observes, that it agrees better with the following History, to place his Death in the *first* Day of that Month ; and *Torniellus* makes the same Computation, that it must be either in the latter End of the *eleventh* Month, or in the Beginning of the *twelfth*.

Ver. 6. *And he buried him.]* This refers to the Words foregoing, *viz.* the LORD, who commanded his Angels to bury him. So *Epiphanius*, *ἐνταφιάσαν οἱ ἄγγελοι, &c. Hæres. IX. p. 28.* and see *p. 600.* Though in the Scripture *active* Words are very often used *passively*, and the Meaning may be only, that *he was buried*, yet there is this to be said for the other Sense, that thereupon it is thought, that the Contest arose between *Michael* the Archangel and the Devil, (as *St. Chrysostom, Theodoret, Procopius Gazæus*, and others take it,) who would not have had him buried, but opposed it, that he might administer an Occasion to the *Jews* to commit Idolatry ; though we never find that the *Jews* were given to the Worship of Reliques, as our most learned *Usher* observes in his *Annals*. See there.

In a Valley in the Land of Moab, over-against Beth-Peor.] This Valley was in the Land of *Sihon*, King of the *Amorites*, (*iv. 46.*) who had taken it from the *Moabites*, as I noted before, and was now possessed by the *Israelites*. And *Beth-Peor* was a Part of the Possession of *Reuben*, *Josh. xiii. 20.* which was a Place where the Temple of *Peor* antiently stood ; from whence it had its Name : For this Idol is not only called *Baal-Peor*, but simply *Peor*, *Josh. xxii. 17.* and as *Beth-Baal* is the Temple of *Baal*, so *Beth-Peor* is the Temple of *Peor*, as *J. Ger. Vossius* observes, *de Orig. & Progr. Idol. Lib. II. Cap. 7.*

Now by all these Circumstances of his Burial, it appears how frivolous that Opinion of the *Jew* is, mentioned in *Falkut*, out of *Siphri*, that *Moses* did not really die, but was translated into Heaven, where he stands and ministers before GOD ; which Conceit *Josephus* himself follows, *Lib. IV. Antiq. Cap. 8.* where he saith, That he having dismissed the Elders, who went with him to Mount *Abarim*,

and then conversing a while with *Eleazer* and *Joshua*, while he embraced them, νέφος αἰφνίδιον ὡς αὐτῶν σάιλον, a Cloud on a sudden coming upon him, he was snatched out of their Sight into a certain Valley: Which is not only beside, but contrary to the Scripture, which saith he died, and was buried in the Valley. And yet some of the antient Fathers, particularly *St. Ambrose* and *St. Hilary*, have followed this Opinion, that when *Moses* is said to die, it doth not signify the Separation of his Soul from his Body, but his Translation to a better Life. See *Sixtus Senensis*, in his *Bibliotheca*, Lib. V. Annot. 61. where he observes, this is not only against Scripture, but against the Sense of almost all Ecclesiastical Writers.

But no Man knoweth of his Sepulchre unto this Day.] These Words unto this Day, shew that this Passage was not written by *Moses*, as *Josephus* and *Philo* imagine, who say he wrote this by the Spirit of Prophecy. See *Ver. 1.* The Reason why his Body was concealed, most think to have been, lest in future Times it should become an Object of their Worship. So *R. Levi ben Gerson*: *Future Generations perhaps might have made a God of him, because of the Fame of his Miracles*: For do we not see how some of the Israelites erred, in the brazen Serpent which *Moses* made? And the Heresy of the *Melchisedekians* shews this was no vain Fear, (as *Hermannus Witzius* observes, Lib. I. Miscell. Cap. 17.) if *Epiphanius* may be believed, who saith, that in *Arabia Petraea*, διὰ τὰ θεομήσια θεὸν νομίζουσι, &c. They thought him to be God, because of his Wonders he wrought, and worshipped his Image. What would they have done, if they had had his very Body? which he did not desire to be carried into *Canaan*, and buried among his Ancestors, as *Joseph* ordered concerning his Bones: For he understood, it is likely, the Mind of God to be, that, as he should not go over *Jordan* while he was alive, so his Body should not be carried over when he was dead; which *R. Chama* thinks might have proved dangerous, because in the Time of their Distress, especially at the Captivity of the Land, the Children of *Israel* might have been prone to run to his Sepulchre, and beg him with Tears to pray for them, whose Prayers had been so prevalent for them in his Life-Time: For such a Piece of Superstition, it seems, crept in among them in latter Ages; of which see *Wagenfeil* upon the *Gemara* of *Sota*, Cap. 1. Sect. 52. Annot. 2.

But though no Man knew where *Moses* was buried, when this was written, yet some *Maronite* Shepherds, we are told, have pretended lately (M.DC.LV.) to find out his Tomb, with this Inscription in Hebrew, *Moses, the Servant of the LORD*. A great Stir was made about it, as the same *Witzius* observes out of *Hornius's Historia Ecclesiastica*. But a learned Jew, he saith, so confuted the Story, shewing it was another *Moses* whose Tomb they found, that the Report presently vanished; and the learned *Wagenfeil* makes some probable GuesSES, that it was the Tomb of *Moses Maimonides*. See Annot. 6. in *Gemara Sota*, Cap. 1. Sect. 51.

But *Bartoloccius* in his late *Bibliotheca Rabbinica*, Tom. III. p. 928, &c. hath made it rather probable, that *Hornius* was imposed upon by some Body in this Naration, there being no such Author known among the Jews as *R. Jakum*, or *Jacomus ben Gad*, who, he saith, confuted this Tale.

Ver. 7. And was an hundred and twenty Years old when he died.] A third Part of which Time, wanting one Month, he had been employed in the Government of *Israel*, as *Josephus* observes in the Conclusion of his *Fourth Book of Antiquities*.

His Eye was not dim, nor his natural Force abated.] That is, he had all the Vigour of Youth remaining, there being not so much as a Wrinkle in his Cheeks: So some of the Antients interpret the last Clause: Others, he had not lost so much as a Tooth out of his Mouth. See *Bochartus*, in his *Hierozyicon*, P. I. Lib. II. Cap. 45. p. 506. Both *Onkelos* and the *Hierusalem Targum* refer it to the Splendor of his Countenance, which continued to the last. From hence it was that the Heathen, who were not wholly unacquainted with this Story, but had not a perfect Knowledge of it, imagined that *Moses* was troubled to die, when he was so vigorous: For *Trebellius Pollio*, in the Life of *Claudius*, saith, that the most learned Mathematicians were wont to say, that no Man lived beyond an hundred and twenty Years: For though *Moses* lived an hundred and five and twenty Years, (so he mistakes,) being *Dei*, ut *Judæorum libri loquantur, familiaris*, a Man familiar with God, as the Books of the Jews tell us; yet he complaining that *juvenis interiret*, he died when he was young, they say he was told by an uncertain God, that no Man should ever live longer. This Mistake arose from their Misinterpretation of those Words, *Gen. vi. 3.* Yet his Days shall be an hundred and twenty Years: For *Huetius* well observes, that this *incertus Deus* was the true God, the Creator of Heaven and Earth; whom *St. Paul* saith they called also the unknown God, *Demonstr. Evang. Propos. 4. Cap. 1. n. 57.* And I cannot but add, that this Passage out of *Trebellius* was taken Notice of above an hundred Years ago, by a learned Man I have often mentioned, *David Chytræus*, to shew that these sacred Books were not unknown to the Heathen, and that they had a Reverence for them.

Ver. 8. And the Children of *Israel* wept for *Moses* in the Plains of *Moab* thirty Days.] The Time of Mourning for the Dead was longer or shorter, according to the Dignity of the Person. And the Jews have a Tradition which distinguishes between the Days of Weeping and Mourning; the former of which never exceeded a Month, which was the Time they wept for *Moses*; the latter never lasted more than a Year, as they gather from the Example of the greatest Doctor they ever had, *R. Judah*, who composed the *Mishna*; for whom they mourned twelve Months. See *Schickard*, in his *Jus Regium*, Cap. 6. Theor. 19. and upon *Gen. 1. 3, 10.* Numb. xx. 29.

So the Days of weeping and mourning for Moses were ended.] They lamented him compleatly *thirty Days*, and no longer. By which it seems, that *Weeping* and *Mourning* (whatsoever Difference was between them) were antiently of the same Length, though the *Jews*, in the forenamed Tradition, are pleased to make the one last longer than the other.

Now by this, and what follows in the Book of *Joshua*, we may certainly know the Truth of what I said (on *Ver. 5.*) concerning the Day on which *Moses* died; for if we add unto these *thirty Days*, which followed immediately upon it, the *three Days* wherein the Spies lay hid in the Mountain, *Josh. ii. 22.* and allow *three* or *four Days* more for their going and coming back, and then add the *three Days* they lay by *Jordan* before they passed over, *Josh. iii. 2.* they make just a Month and ten Days, from the first Day of the last Month, when I supposed *Moses* died, unto the Day they got safe over *Jordan*, which was the *tenth Day* of the first Month; whereas if we reckon as the *Jews* do, that *Moses* died on the *seventh Day* of the last Month, it would have been the *seventeenth Day* of the first Month before they got over *Jordan*. I observe also, that though the *Talmudists* generally make him to have died on the *seventh Day* of *Adar*, yet there have been some who placed it on the first; for the *Medrasch Rabbah*, telling the Story of *Haman's* casting Lots to find the best Time to do Execution on the *Jews*, saith he pitched upon the Month *ADAR*, because it had been unlucky to the *Jews*, by the Death of their Master *Moses* therein. But he did not consider, saith that *Medrasch*, that *as Moses died on the first Day of this Month, so he was born on the same first Day.*

Ver. 9. And Joshua the Son of Nun was full of the Spirit of Wisdom.] To take the Government upon him, and manage it prudently, as soon as *Moses* left them; which was necessary to be mentioned, that it might not be thought they wanted a Head to conduct them, as their Neighbours possibly might imagine, when the News came of *Moses's* Death; for as the *Samaritans* tell the Story, (in *Hottinger's Smegma Orientale*, p. 462.) when they heard the Lamentations which the whole Congregation made for *Moses*, they began to rejoice, and gather their Forces together to set upon the *Israelites*, as wanting a Leader: But they soon found themselves mistaken, *Joshua* having taken the Charge of them, and being endued with his Spirit.

For Moses had laid his Hands upon him.] Whereby he committed to him the supream Authority after his Departure, and implored the Spirit of God to qualify him for it; for Power to execute any Office among the *Jews*, was given by laying on of Hands, whereby they were ordained and appointed to it. And and this was a Rite of Prayer also, as many have observed, for the obtaining the Gifts of the Spirit, which were necessary for the Discharge of that Office. And though no Words of Prayer be mentioned, yet the very *laying on of Hands* denotes it, as our learned Dr. Outram observes

from this very place, and from *1 Tim. v. 22. Lib. I. de Sacrif. Cap. 15. n. 8.* Of *Moses's* laying on Hands upon *Joshua*, we read *Numb. xxvii. 18, &c.* And he was solemnly also, a little before *Moses's* Death, presented unto God, by his own Command, *xxxi. of this Book, 14, &c.*

And the Children of Israel hearkened unto him, and did as the LORD commanded Moses.] Obedied him as their supream Governor, according to God's Command delivered to *Moses*, *Numb. xxvii. 20. Deut. xxxi. 23.* See *Josh. i. 16, 17, &c.*

Ver. 10. And there rose not a Prophet since in Israel like to Moses.] This is a plain Demonstration, that the Promise God makes by *Moses*, that he would raise up a *Prophet like to him*, *Deut. xviii. 15, 19, &c.* was not fulfilled either in *Joshua* or in *Samuel*, (who it is likely wrote this Chapter, as I said before,) and the best of the *Jews* confess, shall not be fulfilled till *MESSIAH* come. Thus the Author of *Sepher Ikkarim*, *Lib. III. Cap. 20.* “It cannot be, but that a Prophet shall at last arise like to *Moses*, or greater than he; for the King *Messiah* shall be as great or greater: Therefore these Words are not to be expounded, as if there should never be such a Prophet, but that in all the Time of the following Prophets, till the Cessation of Prophecy, none should arise like to *Moses*. But after that, there shall be one like him, or rather greater than he.”

Whom the LORD knew Face to Face.] Or, as *de Dieu* thinks it should be translated, who knew the LORD Face to Face. This was one Preheminence of *Moses* above all the Prophets, that he conversed more familiarly with God than any of them did. See *Numb. xii. 8.* which Place explains this: For to know him Face to Face, was to speak familiarly to God, and to hear God speaking in like Manner unto him. And so the *Hierusalem Targum* expounds these Words; only instead of the LORD, he saith, *Who knew the WORD of the LORD talking with him*, and delivering to him most excellent Laws, for the good Government of his People. In which Laws he still lives, they all remaining upon Record to this Day, when the Laws of all the famous Lawgivers, whom the *Gentiles* honoured as Gods, are obliterated: But it must be observed, that in this wherein *Moses* excelled all the Prophets, our blessed Saviour far transcended him: For he was in the Bosom of the Father, *John i. 18.* and spake what he saw and heard, &c. *Josh. iii. 11, 32.*

Ver. 11. In all the Signs, and the Wonders which the LORD sent him to do.] The *Hierusalem Targum* hath it, *Which the WORD of the LORD sent him to do in the Land of Egypt, to Pharaoh, and to all his Servants, and to all his Land.* See *iv. 34. vi. 22. vii. 19.* In these Signs and Wonders *Moses* excelled all the Prophets, doing more Miracles than all that succeeded him, as *Maimonides* observes *More Nevachim*, P. II. Cap. 35. But our blessed Saviour excelled him in this, as well as them; doing more Wonders than all the Prophets put together had done, from the Beginning of the World;

World, and far greater also than theirs, *John* xxi. ult.

Ver. 12. *And in all that mighty Hand, and in all that great Terror which Moses shewed.*] As the former Verse relates to what he did in *Egypt*, so this hath respect unto their passing through the *Red Sea*, and to all that befel them in the *Wilderness*, both at the giving of the *Law*, and afterward till this Time: So the *Hierusalem Targum* expounds these Words, *In that strong Hand, and in all those great Visions, which Moses managed.* And *Onkelos* to the same Purpose.

In the Sight of all Israel.] In the Place forenamed *Maimonides* insists much upon this, that *Moses* wrought all his Miracles publickly, the whole Congregation being Witnesses of them. And so our Saviour commonly wrought his (till they sought to kill him) in their Synagogues, at their publick Feasts, when there was the greatest Concourse of the People of *Israel*: So that in this he was a Prophet like unto *Moses*, though infinitely superior; which some of the old *Jews* could not but discern, (as I observed upon Chap.

xviii.) when upon these Words of *Isaiah*, lii. 13. *He shall be exalted, and extolled, and be very high,* they thus gloss in *Tanchuma*, which is an antient Book among them, *This is the King MESSIAS who shall be exalted above Abraham, extolled above Moses, and be very high above the Angels of the Ministry.* Upon which *Conradus Pellicanus* thus glosses and concludes his Commentary, as I shall do mine with these Words: *What is it to be above the Angels, let the Jews explain: We can understand nothing by it, but the very WORD of GOD, which was in the Beginning with GOD, and was GOD, by whom all Things were made, and without him nothing was made, viz. the LORD GOD of Hosts: To whom, in perfect Unity, GOD the Father, Son, and Holy Spirit, be all Honour and Glory for ever. Amen.*

Thus ends the *Pentateuch*, which, as our great Primate of *Ireland* computes, contains the History of two thousand five hundred and fifty-two Years and a Half, from the Beginning of the World to the Death of *Moses*.

F I N I S.

